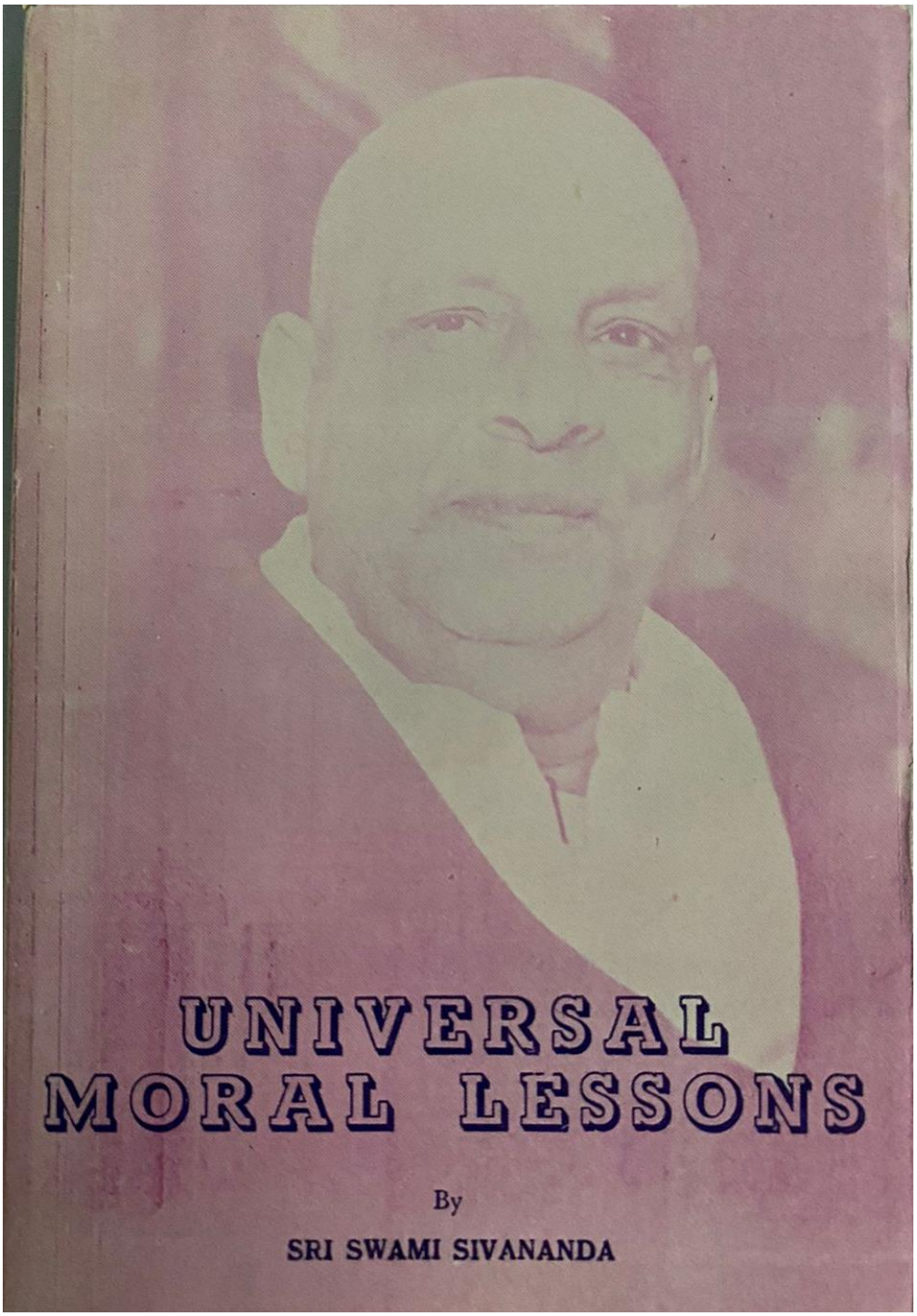


UNIVERSAL MORAL LESSONS

By

SRI SWAMI SIVANANDA

SRI SWAMI SIVANANDA

Born on the 8th September, 1887, in the illustrious family of Sage Appayya Deekshita and several other renowned saints and savants, Sri Swami Sivananda had a natural flair for a life devoted to the study and practice of Vedanta. Added to this was an inborn eagerness to serve all and innate feeling of unity with all mankind. Though born in an orthodox family, Swamiji was broad-minded and catholic, pious and devout.

His passion for service drew him to the medical career; and soon he gravitated to those parts of the world which most needed his service. Malaya claimed him. He had also commenced editing a Health Journal and wrote extensively on health problems. He discovered that people needed right knowledge most of all dissemination of that knowledge he espoused as his own mission.

It was divine dispensation and the blessing of God upon mankind that the doctor of body and mind, renounced his career and took to a life of renunciation to qualify himself for ministering to the soul of man. He settled down at Rishikesh in 1924, practised intense austerities and shone as a great Yogi, saint, sage and Jeevanmukta.

In 1932 he started the Sivanandashram. In 1936 was born the Divine Life Society. In 1948 the Yoga-Vedanta Forest University was organised. Dissemination of spiritual knowledge and training of people in Yoga and Vedanta were their aim and object. In 1950 he undertook a lightning tour of India. In 1953 he convened the World Parliament of Religions. He is the author of over 200 volumes and has disciples all over the world, belonging to all nationalities, religions and creeds. To read his works is to drink at the Fountain of Wisdom Supreme and grow spiritually to be immortal and eternally peaceful and blissful.

UNIVERSAL MORAL LESSONS

By

SRI SWAMI SIVANANDA

Published by

The Sivananda Literature Research Institute

(The Yoga-Vedanta Forest Academy)

P.O. Sivanandanagar
Rishikesh Himalayas

1959

Price] [Rs. 2

Published by
Sri Swami Chidananda
for
The Yoga-Vedanta Forest Academy

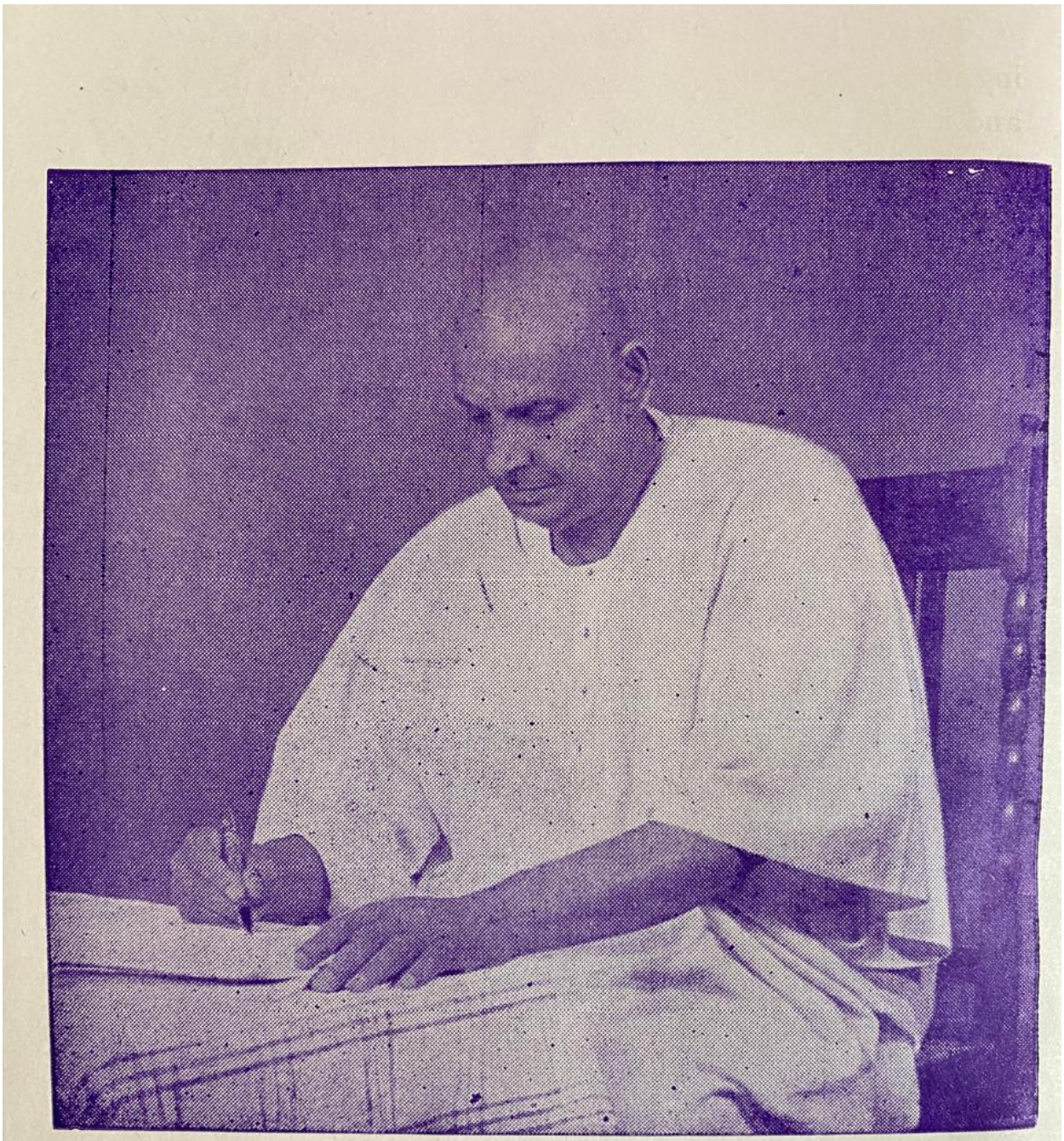
First Edition : 1959

ALL RIGHTS RESERVED BY
THE DIVINE LIFE TRUST SOCIETY

PRINTED OUT OF THE MAGNANIMOUS DONATION OF

Rani Chandravathi, Gaya

Printed at
The Y.V. Forest Academy Press
P. 0. Sivananda Nagar



H. H. SRI SWAMI SIVANANDAJI MAHARAJ

H. H. SRI SWAMI SIVANANDAJI MAHARAJ

PUBLISHERS' NOTE

The present publication is bound to exert a quickening influence upon the moral aspirations of mankind, and is sure to take a distinctive place among the most illuminating and popular works written by Maharshi Sivananda –*Ethical Teachings, How to Cultivate Virtues and Eradiente Vices, Ethics of the Bhagavad Gita, Moral and Spiritual Regeneration of the World, and Sivananda Smriti.*

Divided into two main sections and twelve chapters in all, this book comprehends in its short compass the whole range of the field of moral life. The relation between morality and spirituality, the central principles of moral life, the content of moral consciousness, and several such interesting themes have gone into the composition of this significant book. As a work that sheds a floodlight of illumination upon moral themes, as a vade mecum that seeks to guide the aspirant on the road to the acquisition of moral perfection, as a source of great inspiration to the layman, and as a thing of delight and utility for the enlightened minds,-this valuable publication holds its own distinctive and unique position and place.

THE PUBLISHERS.

PREFACE

The ultimate meaning of all ethics and all moral rules consists in Self-realisation. Without goodness and moral attainments no practice of Yoga and no spiritual discipline becomes fruitful; thus, ethics becomes the very foundation of all religious achievement and realisation Virtue and morality act as auxiliaries to meditation and final mergence of the individual soul in the Supreme Being.

In Raja Yoga, Yama and Niyama act as ethics for perfection in Samyama. In Jnana Yoga, the Sadhana-chatushtaya acts as ethics for perfection in Sravana, Manana and Nididhyasana. The Veda Samhitas act as ethics for perfection in the knowledge of the Upanishads. Grihasthadharma acts as ethics for perfection in Sannyasa, the wise portion of life. Ethics leads to wisdom of the Self, where all duties, diversely practised, find a final satisfactory explanation.

Character is the essence of man; it is the sum-total of his virtues or traits that forms his character. Character is the peculiar qualities impressed by nature or habit on a person which distinguish him from others; by cultivation of virtues, good character can be deliberately built. Good qualities like mercy, truthfulness, cosmic love, purity, self-control, courage, tolerance, honesty, generosity, yearning for God-realisation, serenity, discrimination, are the ingredients of good character.

Conduct is personal behaviour or deportment, and it is through conduct that character finds its best expressions. Man has various desires; he wills to obtain the objects of his desire; the will expresses itself in the form of an act for attaining the object of desire; the will which is thus expressed is called conduct. Conduct not only reveals but also moulds the character of man. The guides of right conduct are the Dharma Shastras or the Scriptures, the examples of saints, the Inner Self or Conscience and established usage.

Contents

Section One 9

MORALITY AND ETHICAL CULTURE 9

CHAPTER ONE 9

AN OUTLINE OF ETHICS AND MORALITY 9

CHAPTER TWO 14

RELATION OF ETHICS TO RELIGION 14

CHAPTER THREE 19

MORAL LAW AND ETHICAL DISCIPLINE 19

CHAPTER FOUR 24

CENTRAL PRINCIPLES OF MORAL LIFE 24

CHAPTER FIVE 29

THE PATH OF RIGHT CONDUCT 29

CHAPTER SIX 38

MORAL EDUCATION 38

CHAPTER SEVEN 42

FUNDAMENTALS OF MORALITY 42

Section Two 55

MORAL LESSONS IN APHORISMS 55
CHAPTER ONE 55
FOUNDATIONS OF MORAL LIFE 55
CHAPTER TWO 58
STRUCTURE OF THE LAW 58
CHAPTER THREE 60
PRECEPTS FOR PERFECTION 60
CHAPTER FOUR 61
TRUTH, NON-INJURY, CONTINENCE 61
CHAPTER FIVE 63
SELF-CONTROL, VIRTUE AND LOVE 63
CHAPTER SIX 65
PHASES OF MORAL THOUGHT 65
YOGA-KUNDALI UPANISHAD 86
Story of Swami Sivananda 139

Section One

MORALITY AND ETHICAL CULTURE

CHAPTER ONE

AN OUTLINE OF ETHICS AND MORALITY

1. WHAT IS MORALITY ?

Moral principles are not absolute as they are but means to an end, a state that transcends moral restrictions. But it does not mean that the moral laws can be neglected. Morality is the adherence to the inherent sense of the right which is voiced by the conscience that is not bound by selfishness and its several expressions or effects. Morality is the soul-sense, the truth-sense, which refuses to be restricted by the autocracy of the passions that disregard the universality of what is good, and which is free from the agony of imperfection.

The purpose of the moral sense is to point out the way to perfection, and morality, therefore, can be judged from how far it directs the consciousness to unrestricted happiness which is not confined to one or some individuals or even to a part of the universe or merely to an aspect of existence. The wider the scope of the selfless consciousness and the joy consequent upon it, the more moral the method with which such selflessness is practised or the act by which such selflessness is expressed.

All selfish actions are immoral. What, then, is selfish action? It is an action which is intended to the senses and the ego of one's own individual being, without any intention to overcome the desires of these senses and the ego. In addition to selfish actions, immoral action includes other acts like causing harm, taking recourse to falsehood, and commiting theft, either in thought, or word, or deed. Passion, anger, greed, pride, jealousy are immoral qualities. Even benevolence cannot justify the violation of moral rules.

Morality is a great vow which is universal, not restricted, either by conditions, states, places, times or circumstances.

II. SCIENCE OF ETHICS

Ethics is the science of conduct. Ethics is the study of what is good and right in conduct. Ethical science shows the way in which human beings behave towards each other as well as towards other creatures. It contains systematized principles on which man should act. Without ethics you cannot have any progress in spiritual path. Ethics is the foundation of all spiritual practices and all efforts to attain God-consciousness or God-realization.

Ethics is right conduct. Observance of moral ordinances is expressed by right conduct. The Law is the support of all this; the Law maintains the very universe. All obey the great Ordinances of the Lord.

Ethics is morality. Morality is the gateway to God-realization. He who leads a perfect moral life gains admission into the Kingdom of the Lord and attains to everlasting happiness. Ethics is a relative science. What is good for one man may not be good for another. What is good at one time may not be so at another time or on another

occasion. Ethics is relative to the man and his surroundings. Every religion has its own ethics. The primary truth of every religion is the foundation of ethics or morality or right conduct. Bodily and mental purification constitute the best ethics for a spiritual practitioner. The Holy Scriptures contain the ethical teachings for the uplift of humanity.

The first thing you learn from all religions is the unity of all beings. It is the One God that is immanent in all beings. All human relations become possible only because of this One Reality that permeates all beings. Universal brotherhood or universal love is but the expression of this essential unity of all beings. This is the teaching of each and every religion.

Practice of ethics will help you to live in harmony with your neighbours, friends, your own family members, fellow-beings and all other people. It will confer on you lasting happiness and final liberation by invoking God's Grace. Your heart will be purified. Your conscience will be cleansed. A moral man who follows strictly the principles of ethics will not deviate even a fraction of an inch from the path of the Great Law or Righteousness.

We have human morality, family morality, social mora-lity, national morality, professional morality. A doctor has his own professional ethics. He should not divulge to others the secrets of his patients. He should be kind and sympathetic towards his patients. He should not give cheap injections and charge high fees for the best drugs. Although the patient did not pay the fees for his last visit, he should voluntarily go himself and attend the case. He should treat the poor cases freely.

An advocate also has his own ethics. He should not coach up false witnesses. He should not take up the weak cases for the sake of fees. He should argue freely for the poor people. There is ethics for a business man also. He should not expect much profit. He should do ample charity. He should not speak falsehood even in his business.

Do not do any act which brings no good to others or that which will make you repent later on or ashamed. Do such acts which are praiseworthy and which bring good to

you and to others. This is a brief description of right conduct, the highest Commandment. Moral precepts have been made to free one another from all injuries.

All religions teach the ethical rules such as: do not kill; do not injure others; love your neighbour, etc. This is because there is only One God and all beings are but His manitestations, His children. God is all-pervading and He permeates through all beings.

Strictly adhere to right conduct and attain to moral perfection. Practise ethics to perfection. Grow, evolve.
Build up your character steadily and attain to the Realm of God. Seek guidance in the injunctions of the sacred scriptures and the sayings of saints or great spiritual preceptors. Thus attain the goal of life and rest ever in peace and harmony!

III. IMPLICATIONS OF ETHICAL CULTURE

Ethical culture will result in ethical perfection. An ethi cal man is far better and nobler than a man of dry or perverted intellect. An ethical man is better than one who is otherwise religious and possesses occult powers.

Morality goes hand in hand with spirituality. Morality co-exists with spirituality. i Ethical culture prepares you for the realization of the Great Truth: "God exists and all this is pervaded by God."

All aspirants commit mistakes in jumping to meditation and "communion with the Lord" all at once, as soon as they take to spiritual practices, without first caring a bit for ethical purification.

The essentials of moral life are: straightforwardness, honesty, mercy, humility, respect for life, tender regard for every creature that breathes, absolute unselfishness, truthfulness, celibacy, non-injury, non-covetousness, absence of vanity and hypocrisy, and cosmic love.

A man of right conduct has ideal principles and mottoes. He strictly follows them, removes his weaknesses and defects, develops good conduct and becomes thus an ethically-perfect man.

Righteousness is essential. Do not leave the path of righteousness for any gain. A righteous, virtuous life and a clear conscience give great deal of comfort to man while living and at the time of his death also. Sound character is the only diamond you must crave to wear. Virtues are conducive to Knowledge of God.

Immortality can be attained only by performing acts of kindness constantly and sticking to ethical principles.

Practice of charitable acts, compassion and kind services, purify and soften the heart, turn the heart-lotus upwards and prepare the aspirant for the reception of Divine Light.

Practice of truth, austerities, celibacy and self-restraint are all auxiliaries in the attainment of the knowledge of the Eternal.

Humility is the highest of all virtues. God helps you only when you feel utterly humble. Therefore, develop this virtue to a considerable degree. Virtue will develop and survive only when practised positively and actively.

The law of non-injury is as much exact and precise as the law of gravitation. If you can be fully established in the practice of non-injury in thought, word and deed, you attain God.

The path of non-injury is beset with difficulties but if adhered to in right earnest, you can easily traverse it, since you cannot but get Divine Grace at every step.

A holy man with piety is far superior to mighty rulers.
God is much pleased with a pious man.

A man who keeps up his promises creates a spiritual force in him and finally merges into Divinity.

Cultivate sympathy, love, mercy and sincerity and other divine virtues enjoined in the Scriptures. Lead a well-regulated life. Moral strength is the backbone of spiritual progress. Ethical culture is part and parcel of all spiritual practices.

CHAPTER TWO

RELATION OF ETHICS TO RELIGION

I. RELIGION AND MORALITY

Moraity is the quality of being moral. Morality is that* in an action which renders it right or wrong. It is the practice of moral duties apart from religion.

Morality is the doctrine of right and wrong in human life.
It is virtuous life. In a limited sense it means sexual purity, avo Basic principles of morality are everywhere the same, because it comes from God. Morality is religion in practice; religion is morality in principle.

What you ought to do, that you should do and that you must do, though it brings loss to you, Why? Because it is right. You must do whatever is right, at the cost of any pain or loss to yourself.

All successful actions stand on the foundation of mora-lity. Morality without religion has no roots. It becomes a thing of custom, changeable or transient, and optional.

There can be no high civility, no courtesy, no politeness, no elegant manners without a profound moral sense. There is no true and abiding morality that is not founded on religious fervour. There can be no divorce of religion from morality. Morality is the basis of all religions. Morality and religion are inseparable like heat and are, coolness and ice, fragrance and the rose.

Morality without religion is a tree without roots, a house built on sand, a stream without any spring to feed it. Personal example of morality is the best means to improve the character of a man and recover him out of his vices and ignorance.

Morality must not be without a philosophical foundation, for, if it be so, it may change as you see inconveniences. Philosophy must govern it.

The morality of an action depends upon the motive on which you act. First you must have righteous principles, and then you will not fail to do virtuous actions. National morality cannot prevail in exclusion to international morality. Without universality morality will die. Universality is the very root of all morality.

Put morality on its proper and right basis, viz., the love of God.

Morals without sincerity will wither and die like a seed sown upon stony ground.

Morality is the doctrine of the moral duties of life or of men in their social character.

Morality without God is like a rudderless boat.

II. MORALITY AND SPIRITUALITY

Ethics and morality are the basis of spiritual life. Without ethics philosophy is mere wishful thinking, and religion quite meaningless. Life without ethics is a living death.
A man who has no regard for ethics is more death-masked than the one actually dead.

Ethical principles ennoble life and confer final beatitude.
If you are ethical then you become more powerful than an intellectual man. Ethics gives a sustaining stamina to life.
A character without ethics is like a saltless dish. Ethical perfection is the criterion of religion. Spirituality, religion and ethics are synonymous terms. It is erroneous to separate them.

Spirituality devoid of moral principles is deceit. Moral culture prepares you for the realization of Truth. All indeed reflects God. In fact, diversity is bound by one central truth.

Unintelligent seekers blunder in attempting to reach Communion with God through meditation as soon as they take to the spiritual path, without caring a bit for the practice of fundamental virtues. Without ethics, meditation is barren and fruitless.

Straightforwardness, truthfulness, non-violence, non-cov-etousness, absence of vanity and hypocrisy, absolute unselfish-ness, honesty, mercy, humility, respect and tender regard for all creatures and cosmic love, are the prerequisites to spiritual perfection. Mere adherence to monogamy does not make you a moral man.

Moral living starts through dedication to ideal principles and maxims. A moral man is he who is ever intent on removing his defects and weaknesses, who is endowed with good conduct and noble disposition. Tolerance, absence of anger, greed and lust, unprovokable patience, meticulous consideration even for a child's sentiments, belief and pure emotion, imply real morality.

Having sacred baths daily and worshipping at the shrines regularly, study of Scriptures, etc., may, no doubt, aid one's spiritual aptitude, but if you do not fulfi the aforesaid conditions, all these would in no way help you to be a moral or a religious man or ensure God-realization. Therefore, please look to the fundamentals, first and foremost.

Sound character is the only diamond that you should cherish to wear. There is no greater comfort than a righteous, virtuous life guided by a clear conscience. Acts of kindness, charitable services and compassion for the distressed are the paths of righteousness. Do not leave the path, for it leads to immortality.

Celibacy and self-restraint give stability to ethics and morality. Virtue survives only when it is kept in perpetual practice. The path of Truth is narrow and precipitous, but its principles are as precise and exact as the law of gravitation. Without Divine Grace there is no God-realization. Never neglect your promises. The value of your

words is more precious than your life itself. Forget not to do at least one good action every day.

Do not hastily conclude your opinions about others. In fact the man who gives you the worst impression at the first acquaintance may later turn out to be your best friend and *vice versa*.

No one is eternally bad. No one should be condemned for ever. Be not adamant on stocking to your impressions.
Everyone has the potentiality to improve oneself. It is a wrong maxim that nature dies hard. In many cases it has a quick death. Within three months you will find the confirmed hypocrite changed into an apostle of sincerity.
Give the other man then a chance to believe that he is really improving. You are so kind to yourself.

Let not appearance deceive you. There goes the devotee chanting the sacred name of the Lord. He sings in ecstasy and dances in rapture for an hour or two. He is vehement in asserting that all indeed is Narayana. Here is a great soul, a monist who would not stop repeating: "I am God. I am God." Profound is his learning and mighty his swordsmanship in argument. Tarry a while, friend. Watch them under the three conditions: when desperately hungry, when bitterly provoked, and insulted, and when another man is pathetically distressed. Now if they fulfil their former assertions, all hail to them, obeisance to them. Veritable gods on earth are they, and let the dust of their feet adorn our forehead. If not avoid them.

III. RELIGIOUS BASIS OF ETHICS

Obedience to the Laws or observance of the Commandments is expressed through good conduct. A life ethically perfect is the mark of the good soul. Man attains prosperity and fame, here and hereafter, through strict obedience to the Laws. Right conduct is the highest Law. It is the root of all austerities. That which brings common well-being to man is the Commandments or the Laws. The Law alone supports the entire world. People are sustained by the Law. That which secures preservation of beings is the Divine Law. It leads to eternal happiness and Immortality.

Morality is the gateway to God. He who leads a moral or virtuous life attains freedom, perfection or Liberation.

What is the criterion by which we judge an action to be right or wrong good or bad? Right' and 'wrong' refer to the moral standard as law. 'Good' and 'bad' refer to it as end. "Let the Scriptures be thy authority in determining what ought to be done or what ought not to be done.
Knowing what hath been declared by the Ordinances of the Scriptures, thou oughtest to work in this world." The rules of conduct are distinctly prescribed in the Scriptures. All Bliss is assured for you if you strictly follow these injunctions of the Scriptures.

Religion gives us the ultimate data upon which ethical science may be built. Man wills to obtain his objects of desires. Willing results in action. That is called conduct. The will that is expressed becomes conduct. Man has various sorts of desires. Sometimes there is conflict of desires. That desire which obtains victory is termed as Will. Conduct is behaviour. Character is the aggregate of peculiar qualities that constitute personal individuality. The inner disposition which makes the will possible is called character. External behaviour is not always a sure guide in judging the character of a man.

The first thing you learn from religion is the unity of all beings. Universal love is the expression of this unity.
The spirit alone binds all.

Universal brotherhood has its basis in the unity of all beings. All human relations exist because of this unity. All are dear because of the One God that dwells in all. If you injure another life, you but injure your own life; and if you help another, you but help your own. There is but one Life, one God, in all beings. This is the foundation of right conduct. This is the foundation of all ethics.

Why is charity right? For it is in conformity with the Law: "Do charity," because hoarding is depriving the others. Why is stealing wrong? Because it is against the Law: "Do not steal," for stealing is depriving others. Why is it good to help a man when he is in trouble or in difficulties? Because it will refine and ennoble your

character, and because the same Lord is in him also, It will instilmercy in your heart. The cultivation of the virtues will help you to realize the Supreme Being. Why is it bad to kill any being? The end is unworthy, and because the same God dwells in all. It will corrupt your character. It will reduce you to the level of a brute.

You must obey the Laws or the rules of conduct. The rules are given for you for your own betterment and spiritual uplift. The Laws or the great Commandments issue directly from God, the Most High.

CHAPTER THREE

MORAL LAW AND ETHICAL DISCIPLINE

I. DIVINE LAW

1. The Law of God is righteous living. The Law of God supports life.
2. Where there is no fulfilment of the Law, there is no happiness.
3. Based upon the Commandments or the Law, all activities ensure prosperity, life becomes happy, ennobling and divine.
4. Peace will remain unknown so long as the Law remains unknown.
5. Nothing can save you except the Commandments.
6. Nothing can bring about harmony, universal peace and prosperity, except the Law of God.
7. The right must triumph always ultimately.
8. Only through the practice of virtue, you can ennoble your life.
9. Founded on the Law of God, politics and nation building are ensured of success, glory and growth.
10. Based upon the Law of God, family-life will be happy, useful and divine.
11. One obtains everything from righteousness. This world has righteousness as its basis.
12. Out of righteousness springs wealth; out of righteousness springs happiness.

13. Real peace and happiness are attainable only through the performance of righteous duty.
14. If you want prosperity, be righteous.
15. Nothing can save you except the Grace of God, clarity of your conscience, in doing your duty as best as you can, and complete dedication to a life of righteousness.
16. Abandon not the Commandments, abandon not the path of righteousness.

II. VIRTUOUS LIVING

17. Morality is the gateway to religion.
18. Morality is the gateway to Bliss Immortal.
19. Virtue has divinity behind it; wherever is divinity, there is virtue.
20. Right living consists in the unceasing struggle to realize the manifest and the unmanifest divinity, the oneness and the wholeness of all life.
21. Virtue will open the gates of Immortality to receive you.
22. Virtue will pave the way for you to march into the Kingdom of God.
23. Goodness is the way to true happiness.
24. Virtue does not come from money, but every good of man comes from virtue.
25. Virtue is the root of happiness; therefore, be virtuous.
26. Practise pure love, truthfulness, and self-restraint.
Then your mental powers will be strengthened, physical wellbeing improved, and morals made good.
27. Gift of money is charity. To pray for another is charity. To serve another is charity. To be tolerant and forgiving is charity.
28. To be kind and loving is charity. To pardon and forget some harm done to you is charity.
29. A kind word said to a suffering man is charity.
30. Generosity is the sister-virtue of charity.
31. Generosity is the fulfilment of charity, magnanimity and nobility.
32. Never swerve an inch from the path of truth, purity and unselfish love.
33. Life of pure thoughts and virtuous deeds will bring you nearer to God quickly.
34. The religion of the good, the path of the Ordinances of the Lord, the path of virtuous living is extremely subtle, and difficult of comprehension. Therefore,

follow the teachings of the Scriptures and instructions of the sages, in a judicious way.

III. OPPOSITE OF MORALITY

35. To violate the Law of God or righteousness is sin.
36. Unrighteousness or transgression of the Law cannot survive for long, in a particular way.
37. Violation of the Commandments will bring destruction of its adherents and then itself suffer defeat at the hands of Righteousness.
38. Vice is a stain on the character. Eradicate vice through virtue.
39. Vice can never know itself and virtue, but virtue knows itself and vice.
40. Lust imprisons the soul, but purity liberates and elevates.
41. It is immoral to drink liquor.
42. It is immoral to hurt others.
43. It is immoral to burst out in anger,
44. It is immoral to entertain lustful thoughts about any woman other than one's own wife.
45. It is immoral to tell lies or to deceive others.
46. It is immoral to hate or cavil others.
47. Pain is the result of sin; happiness is the reward of virtue.
48. Anything that is immoral is opposed to the Law and brings pain ultimately. Anything that is moral is in conformity with the Law of God and ultimately leads to happiness.

IV. ESSENCE OF MORALITY

49. Truth is the very core and essence of the Law of God, which is the foundation of all spiritual practices and Divine Life.
50. Truth is embodied in virtue. It is Truth that leads you to the final emancipation. Therefore, practise Truth, realize Truth.
51. Truthfulness is the first pillar in the Temple of the Lord.
52. Practice of Truth will gradually transform your life.
53. Truth is the bestower of Immortality and Bliss Divine.
54. Being truthful means stating a thing as it is or expressing a thing as it is.

55. To be pure, to be spiritual, is to be true.
56. To be undivine, to be impure, or unspiritual, is to be false.
57. Truth denotes the practising of all the divine virtues.
58. If you want quick progress in the spiritual life, if you are to attain God-realization, then adhere to Truth without any selfish consideration.
59. Be good; do good. This is right conduct. This is the essence of ethics or morality.
60. Good conduct is the cause of happiness.
61. Truth, compassion, austerities and charity are the four feet of the Law.
62. The individual's moral force is superior to the armed power of a nation.
63. Thought determines character; character is life's pillar.
64. Character exists even when you forget all the actions you do.
65. Moral goodness is essential to spirituality.
66. Good nature, benevolence, truthfulness and justice are the foundation of character.
67. Character is more worthy of attainment than anything else in the world.
68. Tie all the loose ends of your character. Become a man of high moral principles.
69. Good thoughts, good speech, good deeds these are really comprehensive of all morality.
70. Good is the natural state of things. No one asks why goodness exists. Evil exists to glorify good.
71. Goodness is virtue or righteousness or the practice of the conduct which does not violate the law of the oneness of all life.
72. Be compassionate. Be courteous. Render not evil for evil, Do good to them who hate you. Return good for evil,
73. Selfishness is the denial of the ego or the individual consciousness and a ceaseless effort to transform it into infinity.
74. Asceticism, forgiveness, mercy, truth, self-control and pure love are different forms of virtue.
75. Compassion is the best virtue.
76. You may possess all the virtues, but if you do not have humility, all that counts for nothing.

V. ASPECTS OF VIRTUE

77. Ethical discipline is a necessary pre-requisite for philosophical enquiry.

78. Ethics is an enquiry into the nature of good, and is concerned with an analysis of the concepts of good and bad, virtue and vice, right and wrong.
79. Abandon not the right path of virtue. Sin not;
think no evil. Be good. Do good. Think good.
80. Goodness is love in action. Supreme Goodness is
God. Goodness is virtue, and benevolence.
81. Eternal laws flow like a current down the ages.
82. Life is dear to all beings as it is to oneself. Feel compassion for every being, taking thy own self as the measure.
83. If you hurt another man you hurt yourself, because all is God, who is within you and within all this.
84. He who sees the One Supreme God seated in himself and in all beings no more injures another being. He sees sameness in all.
85. Non-injury is not to be regarded as occasional; os as a matter of desirable policy. It must become an all-important principle, dominating your life.
86. Err on the side of forgiveness rather than erring in punishing others.
87. Continence provides the force, or the motive power for the seeker's ascent into the higher planes.
88. Continence makes spiritual unfoldment possible.
89. Continence is to the spiritual aspirant what electricity is to an electric bulb.
90. Without continence the aspirant cannot at all progress or rise up in the path of spirituality.
91. Draw inspiration from the great souls who have upheld the practice of continence-those that have fulfilled the vow of continence.
92, Virtue has its foundation in the consciousness of Truth.
93. Better to err on the side of commision than omission.
94. Better to be sincere and silent than vociferous about spirituality and ethics.
95. One cannot be a spiritual aspirant and yet partial in one's sentiments.
96. One cannot uphold the oneness of God and yet be discriminative es per one's own interest.
97. One cannot aspire to attain God and yet be reciprocal in a negative way.
98. The differentiation between Kriya Adwaita and Bhavana Adwaita is essentially a pragmatic one.
99. To be reciprocal to good is human. To be unreciprocal to harm is divine.
100. To be patient and forgiving to the impatient and unforging is saintly.

CHAPTER FOUR

CENTRAL PRINCIPLES OF MORAL LIFE

I. INTRODUCTORY

The three great Laws of Righteous Life are the Law of Satya or truthfulness, the Law of Ahimsa or non-injury, and the Law of Brahmacharya or continence, or purity.

From the practice of these three virtues accrue all the other virtues.

If you wish to attain supreme happiness, peace and lasting freedom, give up causing injury to any being, give up untruth and lust.

Practise harmlessness, truthfulness, purity and chastity.
He who causes pain will reap sorrow in return.

Never hurt any living being even in your thought.

II. TRUTHFULNESS

Never swerve from truth. Have no compromise with half-truth.

Many forms of satisfaction and so-called harmless untruths have become part and parcel of present-day social life.

Flattery is a form of untruth. You do not mean what you utter, but shamelessly utter it just to obtain some favour of the other person.

Exaggeration is another form of falsehood. You indulge in exaggeration just to create sensation and gain importance.
Duplicity is another despicable sin against truth.

Hypocritical conduct, receiving bribes and rumour-mon-gering are gross breaches of right conduct.

Have daily introspection and self-analysis. Find out the falsehood and eliminate it.

Truth is to the spiritual aspirant what strength is to the strong man.

Truth is the great armour to protect you against the temptations of this world of senses and their objects.

If you are established in truth, whatever you utter will turn out unfailingly to be true.

III. PRACTICE OF TRUTH

Scriptures emphatically declare: "Speak the truth. Truth alone triumphs, not falsehood." God is Truth and Truth must be realized by speaking truth. A truthful man is absolutely free from worries and anxieties. He has a calm mind. If one observes speaking truth for twelve years one will get "Perfection of Speech." Then whatever one speaks will come to pass. There will be power in the speech of such a person.

Your thoughts should agree with your words, and the words should agree with your actions. In the world people think of one thing, say another thing and do another thing.
This is horrible. This is nothing but crookedness. You must carefully watch your thoughts, words and actions. The little gain that you get by telling lies is no gain at all. You pollute your conscience and infect your subconscious mind. The habit of telling lies is carried to your next birth also and you undergo suffering from birth to birth. Have you ever thought over this matter? Be very serious and stop this evil habit of telling lies from this very second.

Meditate on Truth. Derive inspiration from the lives of those who have sacrificed their all for the sake of Truth.

Write in bold types the words "SPEAK TRUTH" on card boards and hang them in different places in your house. This will caution you when you are about to speak a lie. You will then check yourself at once. A time will come when you will be established in the habit of speaking truth. Punish yourself by fasting if you tell a lie and record the lies in a diary. Gradually the number of lies will decrease and you will become a truthful man.

Stick to the path of truth at all costs. Truth has a lustre of its own. It shines for itself and sheds its light on others. When you stick to truth as your only, religion, when you strictly adhere to truth alone at all times, at all places and on all occasions, you cannot afford to harm any one. Perfect peace and real happiness will be yours.

IV. NON-INJURY

Let not anyone injure life, but be as assiduous in cherishing the life of another as one's own. For non-injury is the highest religion.

—Tirthankara Mahavira

So let us, for all creatures, great or small, develop such a boundless heart and mind. Aye, let us practise love for all the world.

Goutama Buddha

Thou shalt not kill.

- Jesus Christ

He who saveth a life, shall be as though he hath saved all mankind alive.

—Mohammed (Koran, VI-38)

A man should prefer good to harm, good deeds to sins, virtue to vice, light to darkness

-Zoroaster

One Self dwells in all. All are manifestation of the One God. By injuring another, you but injure your own self. By serving another, you serve your own self. Love all. Serve all. Hate none. Insult none. Injure none in thought, word and deed.

Non-injury is the supreme Law of life.
Non-injury, of course, implies non-killing. It is development of the mental attitude in which hatred is replaced by love.

Non-injury needs a harmless mind, mouth and hand.

Non-injury is not merely non-killing, but in its comprehensive meaning means entire abstinence from causing pain or harm whatsoever to any living creature, either by thought, word or deed.

Perfection in practice of this great virtue is not possible without the perfect practice of truth and continence.

Mercy, control of anger, freedom from malice and pride, restraint of senses help the practice of non-injury.

V. CONTINENCE

Continence or celibacy, which is, in its dynamic aspect, called purity, constitutes perfect self-control; absence of greed, lust and anger; equality, peace and harmony.

Continence or celibacy is not mere bachelorhood.

Spiritual practices require tremendous energy and nerve-power. This energy is acquired through the earnest practice of continence or conservation of vital fluid.

Warfare with the turbulent senses and the treacherous mind can be successfully carried on only with the strength and power born of perfect continence.

The vital energy is conserved and transformed into mighty spiritual energy by the practice of continence. This powerful spiritual energy feeds the intense flame of meditation practised by the aspirant.

Continence aims and achieves the refinement of the physical, vital energy and its sublimation into spiritual power.

Celibacy or continence is not a matter of repression or supression, but is a positive dynamic convertive process. It is the process of controlling the sex-energy, conserving it and then diverting it into higher channels, and finally converting it into spiritual energy.

VI. PRACTISE CELIBACY

Energy leaks away continuously through the senses that are slaves of craving. Stop this wastage through self-restraint.

Self-restraint is indispensable to all spiritual practices. To the seeker, continence does not mean the mere control of sex-impulses, but implies perfect restraint over every sense of his, meant to achieve the conquest of lust.

The spirit of continence or celibacy must pervade your entire life and all actions.

One must be prepared to lose life rather than commit any breach of the law of purity.

Ceaseless vigilance, strict adherence to moral discipline and constant enquiry into the great Reality will alone achieve perfect continence.

Safeguard yourself against the error of foolishly imagining that you have succeeded in getting rid of lust by the mere fact of having lived a single-life for a number of years or by experiencing a little feeling of serenity or purity.

Sex-energy or lust is the most deep-rooted instinct in man.
Sex-energy entirely fills the mind, intellect, senses and the whole body. It is the oldest of factors that have gone into the constitution of man.

Perfect control of sex-instinct can only be achieved by the attainment of steadiness in body and mind, active introspection, strict adherence to a life of virtue, and vigilant efforts at self-reformation and self-restraint.

Keeping the mind constantly engaged in something good and interesting is one of the secrets of continence.

Through the practice of continence to perfection one attains Divine Illumination.

Concentration and meditation are possible only when perfection is attained in the practice of these virtues.

CHAPTER FIVE

THE PATH OF RIGHT CONDUCT

I. THE GOOD LIFE

Out of good life comes God-life. Goodness is the threshold to Godliness.

That act or exertion which does not do good to others, or that act for which one has to feel ashamed, should never be done. That act, on the other hand, should be done which may be adjudged to be right.

Learn to live well, to live the true life, to live the Life Divine.

Do not postpone a good deed. Do it now. Think not that there is time enough in the future. What guarantee is there that you will live till tommorrow?

Cease to do evil; learn to do good.

Understand life. Live in harmony. Seek good company.
Make the mind free from the domination of fear and hatred.

Resort not to unrighteousness, whatever momentary benefit it might bring. You will have to pay heavily later.

Simple living is living in contentment with the minimum necessities of life.

Hear the teachings of saints and sages and practise them. Elevate yourself above the ups and downs of the mundane humdrum life.

Be frank and candid. Speak out your heart, Do not try to bottle up your emotions. But be careful and judicious in expressing them. You will have peace of mind.

Return good for evil. But do not encourage evil. Be self-dependent.

Give respect and sympathy to others. You will receive respect and sympathy from others.

Obey implicitly what your preceptor says; work selflessly; speak truthfully; love unselfishly; think rightly.

II. BE GOOD: DO GOOD

Return love for hatred. If you are not able to do that, be indifferent. But never meet hatred with hatred.

Cherish love in your heart, goodwill, toleration and sympathy for all mankind.

Let your life be not one of lip-service. Let it be a living expression of love, sacrifice, wisdom and courage.

Do not twist words, facts and topics. Do not try to guise the truth. If the truth is unpleasant, be silent. But do not resort to or support untruth.

Make your life a worthy expression of the spirit of goodness.

Purify your mind through good thoughts, good words and good deeds.

Make your mind and speech one. Let your thoughts and words agree.

Practise the religion of simplicity. Have the motto of service, sacrifice and selfless love.

You should not postpone charity and prayer, You should do both the very moment the idea occurs in your mind.

Peace of mind is the result of a virtuous life. Therefore, lead the virtuous life.

Life without virtuous traits is like a desert without oasis.

III. MIND CREATES THE ILLUSION

Thought of sense-object is the source of evil, pain and misery.

Indulgence in mundane objects creates attachments and makes man thoroughly selfish.

A selfish man cares a pin for the betterment of any one other than himself.

Attachment and indulgence is the real cause for the degeneracy and weakness of man.

It is the desire and imagination of the subject that shines as attraction in the object.

When you look at any object, you do not really look at the object, but at the conception or the idea you have of the object.

When the subject contacts the object, it only rejoices over its own desires and imagination and identifies itself with the desires.

As there is consciousness in the subject, it has the temporary consciousness of the absence of desires when they are fulfilled. The desires cease to function for a while, the desired objects being in union with the subject.

Sugar is not sweet, but the imagination is sweet, Woman is not beautiful, but the imagination is beautiful. Take away the mind from the object: the object ceases to exist.

IV. DESIRE IS INSATIABLE

Sex-pleasure leads to nervous debility. Too much of sweets causes dyspepsia.

Seek the eternal bliss in God and rest peacefully for ever.

Happiness experienced is the experience of the cessation of desires.

If there is no desire for something, there can be no happiness derived from that something.

The mind with a desire is like a coloured glass through which you can look at any object as having that colour and nothing else.

Every desire increases pain by a degree of intensity equal to that of the desire.

Contact with objects only increases pain, as the foolish belief that the objects bring pleasure is again and again confirmed and strengthened, and as such contact creates a greater desire to repeat the effort for further contacts.

He who sees defects in contacts with sense-objects and thus acquires dispassion, is fit for renunciation.

He who is full of attachment is drowned in passion.
He develops desire and then craving takes a strong root in him.

The most sinful of all defects is craving.

Craving causes eternal suffering. Craving is the womb of vice, and is the dreadful impeller of sin.

Craving does not become old even when the person becomes old.

Craving is a disease which persists till the end of life.

Only by renouncing craving can one hope to get eternal happiness.

V. EVIL TRAITS

Selfishness and egoism, lead to suffering, pain, failure and death.

Selfishness and craving fatten the ego and thus take you farther from the Divine.

Jealousy truly burns the heart.

Man feels that he is weak and helpless. Vicious habits, vicious thoughts, vicious desires, constitute his weakness and frustration.

Lust, greed and selfishness have drawn man from his true life in the Spirit into the materialistic life.

Lust is a persistent disease.

VI. MEANING OF SIN

Any act, whether physical or mental, which impresses you with selfishness is a sin.

Sins are children of the demon of desire for pleasure and power.

Identification with the senses and their objects or the feeling which gives rise to passions, is sin.

Lust is a cloud. It conceals the Light of the Divine.

Violence and cruelty are totally incompatible with love,
Greed and craving for wealth is a great eyil.

Kill the enemy of passion and hoist the banner of peace.
Drinking is the mother to all evils. Give up drinking at once.

You are forced by habit to drink and drinking strengthens habit. This is a vicious circle.

Opium, ganja, charas are the kith and kin of liquor. They kill your brain, intellect, finer emotions and sentiments.

A man who utters falsehood needs a very strong memory and a sharp intellect, since he has to support one lie by another.

VII. PASSION

Passion is the instinctive urge for externalization which effects self-preservation and self-multiplication.

Passion is the diversifying power which is directly opposite to the force that moves towards the integration of being.

The satisfaction of sex-impulse begets a delusive plea-sure, but it has a disastrous effect on the spiritual well-being of the person.

Lack of discrimination and absence of spiritual practice are the main causes for all sexual diversions.

Remembrance of the skeleton and the dead body of a woman will induce dispassion in the mind, when oppressed by lust.

The sex-impulse cannot be eradicated by physical abstinence alone. Devotion to the Lord, singing His praises, meditation, pure food and constant enquiry after truth alone can destroy the sex-impulse,

Gluttony is a fall from continence and a failure of the attempt in attaining spiritual progress.

Talkativeness is a misuse of constructive energy and is a breach of continence.

Passion governs man and kindles the fire of desire, greed, attachment, egoism, and anger.

VIII. NEGATIVE IMPULSES

Greed, lust and anger enslave and obscure the mind.

Anger is the product of passion.

Anger is the form and medium of cruelty expressed directly.

Harming and lying are disintegrating tendencies, and hence act as barriers to the progress of the soul, sought through observance of continence.

A lustful man is dead to reason. So, too, an angry man.

Cruelty, corruption, cut-throat competition, jealousy, enmity and hatred are all due to the various passions of the lower nature.

All harsh and rude speech amounts to injury.

Slighting or showing deliberate discourtesy to a person before others is wanton injury.

To fail to relieve another's pain or even to neglect to go to the aid of the other person in distress is a sort of injury. It is the sin of omission.

Wounding the feelings of others by gesture, expression, tone of voice and unkind words is also injury.

Exclusiveness is an anti-social trait. One should be open-hearted and effable.

A selfish man lacks moral courage.

It is the false, self-arrogating, egoistic self that impels man to be selfish, to be greedy, angry and lustful.

Infatuation totally upsets one's vision of right and wrong.
Excessive sleep and inertia are a negative phase of life.

Violence and Godlessness are never desirable.

Nip irritability in its bud through vigilance and Japa. Allow it not to assume the form of a big wave of anger.

Destroy evil qualities. Annihilate lust.

Counteract evil tendencies by leading the Divine Life and by association with the saints and sages.

IX. HAPPINESS DEPENDS ON GOODNESS

The world today is faced with a number of problems. There is ever a fear of world war. There is the fear of famine in some countries. Selfishness, love of power, position, hatred between individuals and nations, grow day by day. What is the real solution for all these ills?

"Be good: Do good." The ethics of right conduct is contained in this. Goodness implies kindness, benevolence and morality. Virtue follows goodness. It is an act of benevolence, compassion or mercy.

A good man is ever happy. He always lives with God. He has divinity within him.

Do all the good that you can in all the ways you can, to all people you can, at all times, with all zeal, strength, and love.

X. THE GOOD ACTION

Return good for evil. It is the sign of a real man. Love begets love; hatred begets hatred. Doing good and bringing happiness to others is good for you.

Good is the conquest over evil. It is not the absence of evil. Little self-denial, honest service, little words of cheer, encouragement, sympathy and kindness, little acts of kindness, little virtuous deeds, little silent victories over temptations-these will pave a long way to the attainment of eternal bliss, perennial joy, everlasting peace and immortality.

Nations and peoples do not obey the laws of goodness; therefore, the present world is beset with evils of various sorts.

XI. CAUSE AND EFFECT

The law of cause and effect is inexorable and unrelenting. You reap a harvest of suffering, poverty, pain and sorrow, because you have sown the seeds of evil in the past.
You reap a harvest of plenty and bliss owing to your sowing seeds of good. Try to understand this law. You will then begin to sow only seeds of good.

Entertain good, sublime, divine thoughts. Shut your mind from evil thoughts, just as you shut your doors against the encroachment of unwanted persons. Always perform good actions. Evil cannot enter your mind now.

XII, GOOD HABITS

Cultivate good habits. Goodness is a habit. Goodness of nature is an inclination. Without goodness, man is a brute or a vermin. He is a mischievous, wretched, despicable being on this holy earth.

Even a little good thinking and a little doing good are highly beneficial. It will lead to eternal bliss. Then why not try a little good thinking and good doing even from now?

Goodness makes life a blessing. Goodness will bring sure success and prosperity. To be good is to be human.
To be good is divine.

A good deed is never lost. It purifies the heart and leads to the dawn of divine light and divine grace.

He who shows courtesy reaps friendship. He who plants kindness reaps love.

Goodness is love in action. It is noble to be good. Goodness is the greatest virtue. Every good deed is a grain of the seed of immortality or eternal life.

CHAPTER SIX

MORAL EDUCATION

I. NEED FOR ETHICAL TRAINING

Education of the intellect without moral discipline is injurious to human progress.

A complete development of body and intellect, together with moral excellence, will make the finest human personality.

Laxity in moral conduct in our younger generation is due to the absence of spiritual and moral education in present curricula.

Spiritual and moral instructions should be introduced in schools and colleges without fail.

Education is training for living the good life, in which ethics has the most dominant role.

Education is not simply to stuff the minds of students with all sorts of information, which may have little bearing to their practical life.

Education must help to form a strong, pure and beautiful character.

There is not much in our present system of education that will teach our young boys and girls how to form a stable character.
If there is no right understanding of the ultimate aim of life, if there is no clear idea of what man is meant to become through the process of life, no scheme of education will be satisfying and beneficial.

Education must be based on a sound philosophy of life.

II. ETHICS AND MORALITY

Ethical culture will result in ethical perfection. An ethical man is more powerful than an intellectual man. Ethical culture brings in various sorts of occult powers.

Morality goes hand in hand with spirituality. Morality coexists with spirituality. Ethical culture prepares you for the realization of the truth that God alone pervades and permeates all.

All aspirants commit mistakes in jumping to the practice of meditation and final "communion with God" all at once, as soon as they take up spiritual practice, without caring a bit for ethical purification.

The essentials of moral life are: straightforwardness, honesty, mercy, humility, respect for life or tender regard for every creature that breathes, absolute unselfishness, truthfulness, celibacy, non-injury, non-covetousness, absence of vanity and hypocrisy and cosmic love.

A man of right conduct has ideal principles and mottoes.

He strictly follows them, removes his weakness and defects, develops good character and becomes a pure man.

Righteousness is eternal. Do not leave the path of righteousness. A righteous, virtuous life and a clear conscience give great deal of comfort to man while living and at the time of death also. Sound character is the only diamond you must crave to wear. Virtues are conducive to real knowledge.

Immortality can "be attained only by practising acts of
kindness constantly and sticking to ethical principles.Practice of charitable acts, compassion and tina services purify and soften the heart, turn the heart-lotus upwards and prepare the aspirant for the reception of Divine Light.

The practice of truth, austerities, celibacy and self-restraint are all auxiliaries in the attainment of the knowledge of the Eternal.

Humility is the highest of all virtues. God helps you only when you feel utterly humble. Therefore, develop this virtue to a considerable degree. Virtue will develop and survive only when practised positively and actively.

The law of non-injury is as much exact and precise as the law of gravitation. If you can be fully established in the practice of non-violence in thought, word and deed, you can attain God.

The path of non-injury is narrow, but if you practise non-injury in right earnest, you can easily travel this path, since you cannot but get the divine grace at every step.

III. HARMLESSNESS

A holy man with piety is far superior to mighty kings. God is much pleased with a pious man.

A man who keeps up his promise creates a very powerful spiritual force and merges in God.

Cultivate sympathy, love, mercy and sincerity and other divine virtues described in the Scriptures. Lead a well-regulated life. Moral strength is the backbone of spiritual progress. Ethical culture is part and parcel of all spiritual practices.

IV. INTELLECT AND MORAL PURITY

An intellectual person who uses his intellect in earning money alone and who does not use it in enquiry after truth, study of religious books and meditation lives in vain. Intellectual vanity is abominable and an anathema from the ethical point of view.

Mere philosophical discussions and hearing of lectures will not produce much tangible results, soul-awakening, or inner spiritual illumination.

A man of clouded understanding and perverted intellect cannot have a clear conception of the Supreme Essence.

It is easy to develop intellect, but how very difficult it is to develop dispassion and ethical perfection.

Those who engage themselves frequently in hot debates, vain discussions, lingual warfare and intellectual gymnastics cause serious damage to the astral body.

Talk little. Think more and attain purity of heart and intellect. Intellect without purity is the cause for delusion and ignorance. It will mislead a man and make him wander in the dark forest of worldliness.

Purify your intellect by rigorous meditation on the Supreme Truth. Observe silence. Remove hatred and other negative qualities, and acquire divine, positive virtues. You will enjoy immense Peace.

CHAPTER SEVEN

FUNDAMENTALS OF MORALITY

I. RIGHTEOUSNESS

Righteousness forms the bed-rock of all religions.

Righteousness is the divine path.

Bliss is for him who is righteous.

God is righteousness.

Righteousness is good. It is best.

Wealth, beauty, honour and youth fade away. But the life of righteousness and wisdom will never decay.

Keep up the love for life dedicated to righteousness.

Wisdom of the Supreme Lord is the ripe fruit of the beautiful flower of virtue.

Do as you would be done by. This is the gist of ethics.
Virtue conduces to happiness, vice to pain.

Supreme Goodness is God. Lead the life of goodness.
To lead the life of goodness is to lead the life divine.

This body is meant for the good of others. Righteousness is the support of the entire world.

There is Truth where righteousness is. Realize Truth by practising righteousness.

Righteousness is the best acquisition of man. It is the world's highest wealth.

To live in perfect goodness is to dissolve in the Infinite
Being.

II. NATURE OF PURITY

Purity is freedom from sin or defilement. Purity is chastity in thought, word and deed. Purity is freedom from lustful, sensual thoughts. It is moral cleanliness.

Purity is of two kinds, internal purity and external purity.
Freedom from likes and dislikes or the pairs of the opposites, purity of intention, purity of motive, and purity of mind, constitute internal purity. Purity of body through bath, etc., purity of clothes, purity of surroundings like the house and its neighbourhood, constitute external purity.

Purity is the main limb of virtue. Purity lives and derives its life solely from God or the Supreme Being, who is Eternally Pure.

Slavery to mind and senses, and their indulgence is impurity. Regain your freedom through constant enquiry, right thinking, through seeking the grace of the Lord, through purity of food, by associating with the wise and study of Holy Scriptures.

Without purity no spiritual progress is possible. God is Purity itself. Only by becoming pure yourself can you attain God.

Pray: "O Adorable Lord! Make my mind pure. Free me from all impure thoughts. Make my mind as transparent as crystal, as pure as the Himalayan snow, as brilliant as the shining mirror."

What greater undertaking lies before you than purifying your life of all enmity, impurity, hatred and lust, and filling it with love, purity, peace and goodness?

III. PRE-REQUISITE TO GOD-REALIZATION

Purity is the first requisite for God-realization. Therefore, cultivate purity.

In purity is the secret of God-realization, in self-restraint the strength of character, and in dispassion spiritual progress.

Purity is the pathway to the Kingdom of God, Therefore, be pure in thought, word and deed.

Study of sacred Scriptures without purity of mind, reflection and meditation, is only waste of time.

The mere reading of Vedantic texts, Upanishads and other Scriptures without purity of heart will neither bring true understanding, nor fruitful results.

A pure heart is necessary to know the Will of God.

If you wish to be strong, be pure.

Mere bodily purity without the purity of the heart is absolutely useless.

Mental purity is of paramount importance for God-realization,

Purity is freedom from desire.

Purity is the passport to the foreign land of Eternal Bliss.

Purity is the best jewel of a spiritual aspirant. It is the greatest treasure of a sage. It is the best wealth of a devotee of the Lord.

Only the pure in heart can attain God-realization.

IV. NON-INJURY, TRUTHFULNESS, CONTINENCE

Stick to non-injury, truthfulness, and continence, if you want to evolve quickly in spirituality.

It you are established in non-injury, you have attained all virtues.

You cannot practise non-injury without practising Truth.

Non-Injury is the pivot; all virtues revolve round non-injury.

Non-Injury is not merely a negative attitude; it is the positive, cosmic love.

Non-Injury is cosmic goodwill. Non-injury is true sacri-fice. Non-injury is forgiveness. Non-injury is true strength.

Truth is the gateway to the Kingdom of God.

There is no virtue like truthfulness.

Truth stands even when there is no public support.

Think truly, speak truly, live truly, act truly.

Thought must agree with your word and word with your deed.

V. WHAT IS CHARACTER ?

Character is the aggregate of qualities which constitute an individuality.

Character is the combination of qualities distinguishing any person or a class of persons. It is any distinctive mark or particularity of any person.

Character is power. Character is everything. Character is real property. It is the noblest of all possessions.

Character is perfectly educated will. It is higher than intelligence.

Everyman is the architect of his own character. You sow an action, and reap a habit. You sow a habit and reap a character,

Actions, looks, words, steps, form the alphabet by which you may spell characters.

A man is known by what he loves-friends, places, books, dress, food, thoughts, actions, speech; from these his character is told.

Determination to build a definite character in life is needed, This must be followed up with persistent striving.

All that is lasting is your character. You can take nothing else with you save your character when you leave the world.

Character is not born. It is formed.

The noblest contribution to posterity from a man is his good character.

Character lives and abides.

VI. CONSTITUENTS OF CHARACTER

Good nature, benevolence, tolerance, truthfulness, tempe-rance, justice all these lie at the foundation of character.

Character is the end and aim of all your intellectual discipline.

Character is the produce of self-discipline. The grandest aim in life is the development of a grand character.

More than anything else character is worthy of attainment.

The essential factors in character-building are morality, truthfulness, justice, temperance, wisdom, nobility, non-vio-lence, purity and benevolence.

Nothing in this world-wealth, name, fame, victory-is worth a fig or straw without character. Character must stand behind and back up everything.

It is not wealth or power, nor is it merely the intellect that governs the world. It is the moral character associated with moral excellence that really rules the entire universe.

VII. CULTIVATION OF CHARACTER

Character is not developed in a day. It is created day by day, bit by bit.

Strong character is formed by strong and noble thinking.
Take care of your character. Your reputation will take care of itself.

A good character is the fruition of personal exertion. It is the result of one's own endeavours.

Truthfulness is a cornerstone in character.

Not education, but character is man's greatest need and greatest safeguard.

There is no single road to build your character. A variety of routes will always need to be used.

Character is power. Character is influence. It draws patronage and support. It makes friends. It makes a sure and easy way to happiness.

Character is the determining factor in success or failure, and in all the issues of life. A man of good character enjoys life here and hereafter.

VIII. MAN OF CHARACTER

Man is not a creature of circumstances. He is really the architect of circumstances. A man of character builds an existence out of circumstances. He steadily perseveres and plods. He marches forward boldly, and does not look back. He is not afraid of

obstacles. He never frets or fumes. He never gets discouraged or disappointed. He is full of vigour, energy, vim and vitality. He is ever zealous and enthusiastic.

Character is like an inward spiritual grace of which reputation is an outward and visible sign.

Character is what a man is. His record is the sumtotal of his actions. His record will substantially express his character. One's nature includes all his original endowments or propensities. Character includes both natural and acquired traits.

Dominant characters are, in heredity, the predominant characteristics which are transmitted by either parent to the offspring with little or no variations and which form the prevailing characteristic.

Recessive characters are characters found in the offspring which may be referred to one or the other of the parental forms, but which are not the prevailing characters. In subsequent generations, the recessive character never predominates.

IX. ATTAIN DIVINITY

Thought must agree with your word and word with your deed. This will transform you into divinity.

Attain Truth through speaking truth and practising truth in your daily action and behaviour towards others.

Study the lives of saints and draw inspiration from them,
—those who led a life of truth.

The basis of body-building and spiritual growth is continence.

Continence lies at the very heart of all austerities and spiritual practices.

You cannot attain great heights of spirituality without continence.

Continence is an integral part of spirituality. It is an indispensable factor for divine union or blissful communion with the Lord.

Sex-urge is a creative force.

Direct the sex-energy to the higher spiritual channel. It will be sublimated. It will be transformed into divine energy.

Unless you are inspired by spiritual ideals, it is difficult to keep the sexual instinct in check.

Overcome lust by the practice of continence.

X. IDEAL CHARACTER

Character is the term which designates the distinctive qualities a person manifests in his relation with his fellow-beings.

There are all shades and degrees of character from the highest to the lowest.

Pure, noble, good character or right conduct forms an indispensable part of spiritual life.

Your life will become much poorer in quality, if the spiritual element and the moral standard are lacking.

Character is like catching a contageous disease. Acquire it by company with the wise and the good. This is the best way.

Discipline breeds character, character perfects individual and the individual builds the nation.

The secret of beauty is not dress and ornaments, but good character and the possession of divine virtues.

Character is what you are; reputation is what people think you are. The best treasure of man is a noble character.

XI. GATEWAY TO HAPPINESS

Your character depends upon the quality of thought held in your mind and the mental pictures and ideals entertained by you. Avoid useless and base thinking.

Get rid of the personal element in you to begin with. When anyone injures you, train yourself to cease to resent it. Try. Try. Try.

If you do not know the laws of right conduct, you cannot form your character.

Morality is the gateway to religion. Morality is the gateway to Bliss Immortal.

Sense-control leads to peace and happiness.

Where there are kindness, humility and purity, there spirituality springs up, saintliness shines, divinity descends and perfection manifests itself.

Man needs now no more degrees but character, no more study but wisdom.

He lives in the hearts of all who is true to his heart, who is pure, virtuous and who serves all selflessly.

He who has a blameless character and good behaviour call realize Truth quickly.

XII. FACTS OF VIRTUOUS LIFE

Forgiveness is the greatest virtue, which shines forth in all its splendour in the devotee.

Courage and patience are the twin qualities of a real aspirant.

Humility is the highest of all virtues. God helps you, only when you feel utterly humble.

Humility is not cowardice. Meekness is not weakness. Humility and meekness are, indeed spiritual powers.
Make patience thy strength.

Strongly assert, feel and will: "I am courage itself. I am an embodiment of courage." Fear will disappear.

Non-attachment comes very slowly. It gives a new sense of freedom and peace.

Anger is the worst fire. Lust is an all-consuming fire/ Both scorch your heart. Extinguish these fires through love and purity.

Meditate: "I am fearless, Immortal soul." Fear will vanish.

True love is the greatest power on this earth. It rules without a sword and binds without a chord.

XIII. DIVINE TREASURE

Make love thy armour.

To love God is to love all. To love all is to love God.

Make love your treasure. Spread the message of love.

All are manifestations of the Lord. Love all equally. Again and again strive.

Practise cosmic love. Love all. Embrace all. Be kind to all. This will remove jealousy, hatred, etc.

Love all. This is the secret of God-realization and liberation.

Adaptability, kind speech, pure conduct and patience are the four fundamental virtues.

Justice, temperance, courage, wisdom and holiness are the five great virtues.

Virtue is the most precious treasure, Acquire this treasure in abundance.

Virtue is the golden key, the gate of the abode of Eternal Bliss.

The three great virtues are courage, benevolence and purity.

Cultivate the divine virtues such as purity, courage, humility, self-restraint, non-violence, truth, mercy, faith, etc.

Be virtuous. You are on the way to wisdom.

In the garden of your heart plant the lily of love, the rose of purity, the Champaka of courage, the Mandara of humility, and lady-of-the-night' of compassion.

XIV. ETHICAL IDEAL

Small kind acts, small courtesies, habitually practised, give a great charm to your character.

Ethics is rooted in the science of Reality.

The best happiness is contentment.

Contentment alone is the best way to happiness.

Self-denial or refraining from greedy indulgence is virtue.

Every action by which you appropriate to yourself more than what is actually necessary for yourself, is a kind of theft, viewed from the strictly ethico-spiritual standard.

Be satisfied with what you get through perfect honesty and truthfulness. Then alone you will grow in spirituality.
Hoarding wealth is theft.

To eat more than what is actually necessary is considered to be theft.

Wanton waste is theft because you deprive thus another of something that he may want or have use for.

XV. VIOLATION OF ETHICAL CODE

Extravagance of any kind, luxury, spending merely for show or to keep up the false prestige all these constitute theft, judged from the standpoint of true ideal of 'Non-Stealing,' or Asteya.

Simple and plain living is the best way to observe this virtue of non-stealing.

Every stealthy action which you wish to do and yet conceal from the notice of others is an offence against this virtue.

A desire to possess anything that does not rightly belong to you is the seed of theft.

Inability to control the craving for sense-enjoyment results in breach of the virtue of non-stealing.

The real cause of theft is too many desires and cravings and undisciplined senses.

When the senses are powerful and the uncontrolled mind wants things, then the pilfering nature enters the mind.

Desire and craving blind the ethical sense and blunt the conscience.

To abstain from any kind of theft, you must curb your desires, discipline the senses and control the mind.

XVI. MEDITATE ON TWELVE VIRTUES

Meditate on these twelve virtues for ten minutes daily:

Humility in January
Frankness in February
Courage in March
Patience in April
Mercy in May
Magnanimity in June
Sincerity in July
Pure Love in August
Generosity in September
Forgiveness in October
Balanced mind in November
Contentment in December

Imagine that you are in the actual possession of these virtues. Say unto yourself; "I am patient. I will not get irritated from today. I will manifest this virtue in my daily life. I am improving." Think of the advantages in possessing this virtue 'Patience' and the disadvantages of irritability.

Persevere. Plod on diligently. The spiritual path is rugged, thorny and precipitous. But the reward is great. Development of virtues will lead to the attainment of God-realization.

Section Two

MORAL LESSONS IN APHORISMS

CHAPTER ONE

FOUNDATIONS OF MORAL LIFE

I. MORALITY AND SPIRITUALITY

1. Ethics is an enquiry into the nature of good and is concerned with an analysis of the concepts of good and bad, virtue and vice, right and wrong.
2. Moral law is the expression of the perfection of God. It is the Voice of God in man.
3. Morality is the basis for the realization of God or the Supreme Being.
4. God-realization is the ultimate meaning of ethics.
5. Ethics is right living.
6. Right and wrong are to be determined not by the objective consequences but by the nature of the subjective intention of the doer.
7. God looks to the motive of the doer.
8. Science has to be supplemented by ethics and religion.
9. Religious and moral instructions must be imparted in all schools and colleges.

10. A life of pure thoughts and virtuous deeds will bring you nearer to God quickly.
11. The practice of Truth and self-control leads to final emancipation.
12. Where there are kindness, humility and purity, there spirituality springs up, saintliness shines, divinity descends and Perfection manifests itself.

II. IMPORTANCE OF MORAL CHARACTER

13. Character is the essence of man.
14. Out of righteousness springs wealth; out of righteousness springs happiness.
15. Truth and justice alone triumph in the end, and injustice and falsehood perish.
16. Kill the Law and you will kill yourself. Save the Law and you save yourself.
17. Virtue is the key to blessedness. Vice is the gateway to hell and misery.
18. Freedom from bondage is not possible without ethical perfection.
19. That which is ethically good helps man to attain freedom, perfection and everlasting bliss.
20. That which is ethically bad brings misery, suffering and lower birth to man.
21. Thought determines character. Character is life's pillar.
22. Man needs no more degrees but character, no more study but wisdom.
23. He who has a blameless character and good behavior can realize Truth quickly.
24. Purification of the mind is an indispensable condition for attaining God-realization.

III. ESSENTIALS OF MORAL LIFE

25. Think truly. Speak truly. Live truly. Act truly.
26. Adaptability, kind speech, pure conduct and patience-these are the four fundamental virtues.
27. You may possess all the virtues, but if you do not have humility, all that counts for nothing.

28. Good nature, benevolence, truthfulness, and justice are the foundation of character.
29. Courage, forgiveness, control of mind, avoidance of misappropriation, purity of mind and body, sense-control, intelligence, learning, truthfulness and absence of anger are the characteristics of virtue and good conduct. Practise them constantly and assiduously.
30. Mercy, truthfulness, cosmic love, purity, self-control, courage, tolerance, honesty, generosity, yearning for God-realization, serenity, and discrimination are the ingredients of good character.
31. Do as you would be done by. This is the gist of ethics.
32. Be good. Do good. This is right conduct. This is the essence of ethics and morality.

IV. UNIVERSAL MAXIMS

33. Do good to him who hates you. Return good for evil.
34. Do not return a blow by a blow, nor a curse by a curse. Shower blessings in return for blows and curses.
35. Never do anything of which you will have occasion to repent.
36. The act which does not do good to others, or that act of which one has to feel ashamed, should never be done.
37. Shun these seven: anger, immorality, ignorance, conceit, aimlessness, covetousness and sloth.
38. Develop these seven: faith, energy, strength of will, courage, patience, selflessness and insight.
39. Purify, concentrate, meditate and realize. now and here. This is your foremost duty. All other duties are secondary.
40. Non-injury, truthfulness, non-covetousness, purity and control of the senses are the common duties of all men.

CHAPTER TWO

STRUCTURE OF THE LAW

I. MEANING OF THE LAW

41. That which elevates you and takes you nearer to God is right action, the Law.
42. Righteous Living is the Law. The Law alone supports life.
43. Actions performed in accordance with the injunctions of the Scriptures are right.
44. That which leads you to the goal of life, the final emancipation, is the Law.
45. The Law is that which upholds this world, the people of the world and the whole creation.
46. The Law is the very regulation of life.

II. NATURE OF TRANSGRESSION

47. That which brings you down and takes you away from God is wrong action or transgression of the Law.
48. The actions done against the injunctions of the Scriptures are wrong.
49. Transgression of the Law brings the destruction of its adherents and then suffers defeat at the hands of the Law.
50. Transgression of Law cannot survive for a long time.

III. GOD AND THE LAW

51. God is the Centre of the Law.
52. The Law is the eternal Divine Law of the Supreme Lord.
53. The Scriptures are the only authority in the matter of the Law.
54. That which is the Law is verily the Truth.
55. Realize Truth by practising righteousness.

IV. LIMBS OF THE LAW

56. Truth, compassion, austerity and charity are the four feet of the Law.
57. The Path of the Law is extremely subtle and diffcult of comprehension. Therefore, follow the teachings of the Scriptures and instructions of the elders, in a judicious way.
58. The Law includes all external deeds as well as thoughts and other mental functions which tend to elevate the character of a man.
59. The Law is the basis of all austerity.

V. PRACTICE OF THE LAW

60. To violate the Law is sin.
61. Where there is no Law, there is no happiness.
62. Nothing can bring about harmony, universal peace, and prosperity except the Law.
63. Founded upon the Law, politics and nation-building are assured prosperity, success, glory and growth.
64. Based upon the Law, family life will be happy, useful and divine,
65. Abandon not the Law at any cost, even at the risk of life.

VI. THE GENERAL LAW

66. Truthfulness, contentment, self-restraint, non-stealing, purity, control of anger, discrimination between right and wrong, between real and unreal, spiritual knowledge, control of the senses-these come under the general or universal Law.
67. The characteristics of the Law are the bestowing of gifts to deserving persons, fixing one's thoughts on the Lord, adoration of one's parents, and offering a portion of the daily meal to any creature.
68. Established good custom is the general Law for all men.
69. Forgiveness, truthfulness, control of mind, purity, practice of charity, control of the senses, non-violence, service of the Master, visit to the holy shrines, compassion, simplicity, absence of greed, worship of the Lord-are the essentials of all established customs or the general Law.

CHAPTER THREE

PRECEPTS FOR PERFECTION

I. AVOIDANCE OF TRICKY WAYS

70. Do not take recourse to base tricks and mean crafti-ness. Be frank and straightforward.
71. Obey the Laws and commandments of Scriptures implicitly.
72. Selfishness, cheating, double-dealing, diplomacy, hypocrisy, and falsehood are the constant companions of greed.
73. Do not claim equal position with your Precepior, or teachers or elders.
74. Be obedient to your father and mother. They are the visible representatives of God.

II. BASES OF MORAL LIFE

75. Abstain from injury by thought, word and deed.
76. The ideal of life is purity, endurance, devotion, self-abnegation, self-restraint, renunciation and God-realization.
77. Fasting destroys sins and purifies the heart. It is also a penance.
78. Have steadiness of purpose. Be resolute. Be fiery in your determination. Have an iron will.
79. As an iron rod that is in contact with the fire receives the properties of the fire, so also the man who meditates on the Lord and recites His Name attains the qualities of the Lord.

III. FORMS OF CHARITY

80. To pray for another is charity. To serve another is charity.
81. To be kind and loving is charity. To forget and forgive some harm done to you is charity.

82. A kind word said to a suffering man is charity.
83. Generosity is the sister-virtue of charity.

IV. GOODNESS AND GODLINESS

84. This body is meant for the good of others.
85. Treat a deserving guest hospitably. First give to him and then eat for yourself.
86. Supreme Goodness is God. Lead the life of goodness.
87. To live in perfect goodness is to dissolve in the Infinite.
88. Knowledge destroys ignorance. Real knowledge is the knowledge of God. All else is ignorance.
89. Real spiritual life is based on goodness and godliness.

V. VALUE OF TRUTHFULNESS

90. Revere your superiors, love your equals, and protect and raise your inferiors.
91. Never break your promise, but be quick to perform it.
92. Have no secrets of your own, but do not expose the secrets of others.
93. Frankly admit your faults and mistakes. You will grow in spirituality.
94. Overcome anger by love, evil by good, greed by liberality, fear by courage, falsehood by truth, pride by humility, infatuation by enquiry, harshness by gentleness and sweetness, immorality by morality and worldliness by divinity.

CHAPTER FOUR

TRUTH, NON-INJURY, CONTINENCE

I. VALUE OF TRUTHFULNESS

95. Truthfulness is the first pillar in the Temple of God-realization.

96. There is no penance like Truthfulness.
97. From Truth originate righteousness and self-control.
98. Truth is the gateway to the Kingdom of God.
99. Righteousness is the best acquisition of man. It is the world's highest wealth.

II. FORMS OF TRUTHFULNESS

100. Non-injury, continence, purity, justice, harmony, forgiveness and peace are forms of Truth.
101. Impartiality, self-control, forgiveness, modesty, endurance, kindness, renunciation, meditation, dignity, fortitude, compassion and abstention from injury, are the various forms of Truth.
102. Righteousness is the support of the entire world.
103. Righteousness forms the bed-rock of all religions.

III. ROOTS OF RIGHTEOUSNESS

104. Righteousness and propriety arise from the inner springs of the human heart.
105. Control over passions constitutes the essence of Truth.
106. You must be free from greed and lust if you want to tread the path of righteousness.
107. There is Truth where righteousness is.
108. Righteousness is the Divine Path.
109. Wealth, beauty, honour and youth fade away, but the life of righteousness will never decay.
110. Bliss is for him who is righteous.
111. God is righteousness.

IV. NON-INJURY AS A SPIRITUAL FORCE

112. Non-injury is not to be regarded as a mere occasion or as a matter of policy. It must become an all-important principle dominating your life.
113. If you are established in non-injury, you have attained all virtues.

114. You cannot practise non-injury without practising Truth.
115. Non-injury is a great spiritual force. It is cosmic love.
116. Non-injury is not a mere negative principle, but it is the positive Cosmic Love.
117. Non-injury, truth and continence symbolize the processes of avoiding sin and treading the path of virtue and self-purification.
118. Practise non-injury. If you injure any other crea-ture, you really injure yourself, because the God that dwells in you dwells in all.

V. NEED FOR CONTINENCE

119. Continence is to the seeker after God what electricity is to an electric bulb.
120. Without continence, an aspirant cannot at all progress or rise up in the Path of the Divine.
121. Continence makes spiritual unfoldment possible.
122. Continence provides the force or the motive power for the seeker's ascent to the higher planes.
123. Let merey soften your haert. Let virtue gladden your heart. Let continence purify your heart.
124. The basis of body-building and spiritual growth is continence.
125. Continence lies at the very heart of all austerities and spiritual practices.

CHAPTER FIVE

SELF-CONTROL, VIRTUE AND LOVE

I. CONSTITUENTS OF SELF-CONTROL

126. Forgiveness, patience, abstention from injury, impartiality, truth, sincerity, serenity, control of the senses, cleverness, mildness, modesty, firmness, generosity, liberality, freedom from anger, contentment,

sweetness of words, benevolence, freedom from malice,-all these combined make up self-control.
127. Self-denial or refraining from gratifying the senses forms the essence of self-control.
128. Self-control increases your energy. It is indispensable for leading a true ethical life.

II. CONQUEST OF ANGER

129. Anger is the worst fire. It burns your heart. Extinguish this fire through enquiry, love, forgiveness, and patience.
130. Try to govern your temper. Control your anger
Anger is the enemy of devotion, peace and wisdom.
131. Anger takes its origin from covetousness. It disappears through forgiveness.
132. Anger begets many vices such as injustice, vio-lence, harshness, murder, quarrel, fighting, etc.
133. From covetousness originates anger; from covetousness grows lust.

III. REWARDS OF VIRTUE

134. Virtue conduces to happiness, vice to pain.
135. Virtue is the root of happiness.
136. Goodness is the way to true happiness. o
137. Virtue will pave the way for you to march into the Kingdom of Eternal Bliss.
138. A man without virtuous qualities is a dead man even while living.

IV. DIVINITY AND VIRTUE

139. Virtue has Divinity behind it.
140. Wherever is virtue, there is Divinity.
141. Without virtue there is no religion. A religious man without intrinsic virtuous qualities is a hypocrite.

142. The path of virtue lies in the renunciation of arrogance, pride and egoism.

V. ESSENCE OF VIRTUE

143. Knowledge of God is the sweet fruit born of the beautiful flower of virtue.
144. Asceticism, forgiveness, mercy, truth, self-control and pure love are different forms of virtue.
145. To fulfil a promise is a great vow. It is a great virtue.
146. Justice, temperance, courage and purity are the four great virtues.
147. The very root and core of all moral discipline is mental purification through refraining from all evils actions, and the active practice of virtue.
148. Knowledge of the Supreme Lord is the best acquisition. Contentment is the best happiness. Mercy is the virtue of virtues.

VI. LOVE: THE GREATEST POWER

149. Only One Soul dwells in all beings. Therefore, love all as your own self.
150. To love God is to love all. To love all is to love God.
151. True love is the greatest power on this earth. It rules without sword and binds without a chord.
152. He who realizes the Lord seated in his own heart and in the hearts of all beings, will no more cause injury to any other being. He sees the same Lord in himself and in all beings.

CHAPTER SIX

PHASES OF MORAL THOUGHT

I, MOTIVE IN MORAL LIFE

153: The inner motive of a man forms the seed and root of-all his life's activities.
154. If an action is done with a pure motive, it will purify the heart and lead to the attainment of the final Emancipation.
155. Before you perform an action, scrutinize your motive. If there be selfishness, give up that action.
156. It is the motive that counts in the performance of an action.
157. An action done with a selfish motive binds man and does not lead him Godward.

II. PURITY OF NATURE

158. Purity is freedom from desires.
159. Lust imprisons the soul, but purity liberates and elevates.
160. Purity is the first requisite for God-realization.
Therefore, cultivate purity.
161. In purity is the secret of God-realization, in self-restraint the strength of character, and in dispassion spiritual progress.
162. If you wish to be strong, be pure.

I. MORALITY AND IMMORALITY

163. Morality is the gateway to religion.
164. Morality is the gateway to Bliss Immortal.
165. The aim of morality is to raise man to the level of Divinity by transforming his lower nature.
166. It is immoral to drink liquor.
167. It is immoral to hurt others.
168. It is immoral to give way to anger.
169. It is immoral to lie or deceive others.
170. It is immoral to entertain lustful thoughts.

IV. CONDUCT AND CHARACTER

171. Conduct is personal behaviour.
172. Character expresses itself as conduct.
173. Conduct reveals the character of man.
174. Conduct is the outer expression of character.
175. Conduct and character are inseparable from each other.
176. The sum total of one's virtues forms one's character.
177. Build your character by cultivation of virtues.
178. Every action affects the character of man.

V. SOURCES OF MORAL LIFE

179. Tread the footsteps of saints, sages and learned elders.
180. Walk in the path of duty. Attain knowledge of God.
181. All saints think alike, talk alike and act alike.
Their level of consciousness is the same.
182. Learn to live rightly. Learn to live the Life Divine by sitting at the lotus-feet of the Preceptor.
183. Learn from the saints and sages all rules of conduct and practise them.
184. Learn good morals from the sacred scriptures and saints, and follow them implicitly with reverence and faith.
This will lead you on to God and His Kingdom of Eternal Peace.

VI. SOME MORAL LESSONS

185. Obstinacy is a dangerous vice. It is not strength of will. It is blind and foolish, born of pigheadedness.
186. Mercy to all creatures, control of anger, charity, freedom from malice and pride, restraint of senses, and to follow the teachings of saints and the Holy Scriptures, constitute the praiseworthy behavior.
187. Association with the wise, discrimination, dispassion, cultivation of nobility, generosity, charity, integrity and honesty, will eradicate covetousness.
188. There never was, there never will be, a man who is always praised or a man who is always censured.

189. A life of sacrifice demands renunciation and self-lessness.
190. There is no vice greater than backbiting, no sin greater than uttering falsehood, no penance greater than non-injury, and no death worse than a dishonourable life.
191. Speech is the mirror of the soul. As a man speaks,
9o he is.
192. Regulation of daily life leads to longevity, prosperity, health and Eternal Bliss.
193. Courage and patience are the twin qualities of a real aspirant.

VII. BENEFITS OF MORAL CHARACTER

194. Contentment is the supreme wealth. It cools the fire of greed.
195. Ethics leads to the purifcation of the mind, which is then rendered calm. In such calm the mind turns Godward.
196. Falsehood, cruel acts, immoral life, crookedness, and deceitfulness corrupt the mind and render it impure. Greed clouds the understanding and makes a man blind.
197. Covetousness begets loss of judgment, deception, pride, haughtiness, malice, vindictiveness, shamelessness, loss of virtues, and infamy.
198. The practice of endurance, steadfastress, control of senses, and other 'purificatory actions' aim in making a man self-supporting, independent and free from bondage, physical, social and personal.
199. Virtuous acts, nobility, generosity, charity, benevolence, acts of mercy, practice of truthfulness, continence, and non-injury sharpen the mind.
200. Practise pure love, truthfulness and self-rest aint. Your mental powers will increase and your physical wellbeing will be improved.

VIII. CONCLUDING LESSON

There is only one caste,
The caste of humanity.
There is only one religion,
The religion of love.
There is only one commandment;

The commandment of truthfulness.
There is only one law;
The law of cause and effect.
There is only one God;
The omnipresent, omnipotent, omniscient Lord.
There is only one language
The language of heart or the language of Silence.

KARMAS AND DISEASES

KARMAS AND DISEASES
(Sri Swami Sivananda)
INTRODUCTION
It is common now-a-days to hear it said that the Puranas are very unreliable scriptures and that they indulge in unlimited exaggeration about very many things. These critics say that the Puranas contain gross

overstatements and preposterously peurile attempts to cajole or to cow down the reader with citations like the grandiose descriptions of heavenly regions and their joys as also of the awe-ful pictures of hell fires and its torments.
To cri-
ticise a subject requires very little wit or wisdom.
For simple and direct condemnation without caring to consider the pros and cons of a matter is the inborn nature of the human mind. But even to these biased ones a little thoughtful consideration will forthwith reveal that the sagely writers of the Pura-nas had a special purpose in writing certain thing in the manner they did. They deliberately emphasised and layed particular stress upon some subjects with a definite end in view. Underneath this graphic and detailed descriptions of the Karmas and their consequences there is a shrewd psychology and insight being put to make a practical purpose.
Until and unless Self-realisation is attained, Know-ledge-Absolute is gained, there is ever the ebb and flow, the constant see-saw between the animal and the man in every human being. The beast or the brute is never completely absent or overcome except through a final Divinisation of the individual. As

long as there is the human, side by side there will be the animal also, now the one having the upper hand, now the other. It is only when the Jiva gets above and beyond both these and gets transformed and established in the third and hitherto dormant aspect of his nature, namely the Divine aspect, that he becomes
"Mriga-Nara-Atita." Then onwards there is no more of this tug-of-war between the animal and man natures to gain precedence and dominate over the field of Jiva-consciousness. For now the Divine Kshetrajna Himself reigns supreme over the Kshetra.
Now until this state is attained we find therefore that man is in turn animal and human according to the Vritti that possesses him. He shows himself alternately to be noble and petty. He swings between the sublime and the bathos. His two different aspects react to the external stimuli in their own distinctive manners. And equally likewise only particular modes of external

approach succeed in evoking the desired response from these dual aspects in man's consciousness. Thus it is that we find in persons who have evolved themselves to some fair extent and acquired a good measure of Sattwa, of re-finement, culture and character, the purely gross and degenerate impulses and temptations fail to have effe-ct. They succeed only in exceptional situations when the person unfortunately happens to be in some rare moment of weakness due to a revival of Samskaras. Whereas in gross natures such temptations readily and immediately work havoc, and vice versa, noble impulses immediately influence a fine nature but fail to evoke any response in a gross person of

low animal mentality. This has given rise to the proverb in the Marathi language "To the cobbler's deity worship is by shoes," or again the current Tamil saying "Without the cane the monkey will not dance." The same is the case with noble sentiments too, as is amply exemplified by the overcareful psychology applied by the famous Dr. Arnold of Rugby in appealing to the worthier instincts in his boys.

No less striking is the historic example of Mark Antony skilfully exercising his persuasive and provo-catory eloquence upon his Roman audience, first to evoke compassion by playing subtly upon their human side, and then rousing a frenzy of revengeful violence by inflaming their strong animal passion of anger.

It is this deep human insight and admirable penetrating psychology that is at the basis of the Hell and Retribution ideas in the Puranic Hindu Religion. They knew that sweet whistling will not make the buffalo move, whereas whipping will. We know how on the eve of building the great bridge to Lanka, when requests failed to make the Ocean-King behave suitably, l Rama took out an arrow in anger. The very next instant had the Sagara-Raja pleading with folded hands before Rama. Likewise to goad man on to noble deeds, high aspiration and righteous conduct, the Puranic sages held out before him bright prospects and extolled the untold benefits and blessings of a good life. Here they tried to appeal to man's human side. But when he indulged in extreme sin and bestial acts of gross sensuality, they knew

it was not the occasion for mincing matters. The beast could only be chastened through a true and vivid description of the inevitable results of his actions. Here we must note that they did not exaggerate or utter any falsehood, but gave a special importance to and emphasised the matter by dilating upon it in graphic detail and spared no pains in doing this. They therefore confronted the Jiva with a terrific array of dire consequences that would inevitably accrue to the evil actions of the sinner. They gave graphic descriptions of the various punishments awaiting the wanton transgressor of moral and spiritual laws. They vividly related past instances of transgressors and the retribution that overtook them, to testify to this truth. The • Puranas abound in fearful examples of life-long sufferings in lower wombs suffered by people like Nahusha, Jaya and Vijaya, the well-known Gajendra and many others.

They do not stop with that. As though it were not enough to give instances of the "Phalas" of positive sinful actions and crimes, they cite certain cases when even the indulgence in a comparatively harmless, good emotion like affection, brings about grave suffering upon man. The warning implied in the story of the past lives of Sage Jadabharta is an instance in point. Also the accidental participation in a seeming falsehood was enough to send a soul to take a sight, though but for a moment, of the aweful hell-fire. The incident of the great Yu-dhishthira's Naraka-Darshan is referred to here. Fortunately or unfortunately, out of the numerous Puranas very few are studied by the vast majority

now-a-days. Those few devoted people that read the Puranas or listen to their recital rarely go beyond the four or five classical Saivaite and Vaishnavaite Furanas that are popularly current throughout the country. We may say that Purana persual is generally confined to the Skanda, Markandeya, Vishnu or the Srimad Bhagavata. It is not the scholar or the orthodox Brahmin section that is meant here but the common man-in-the-street who goes to form a distinct and important part of the population. Thus this whip-crack of the Karma and Karma-phala citation does not sound nowadays to chasten the sensual beast in man. And as a result of this it is running amok as never heretofore. But laws, be they mundane or

divine, are inexorable. The ignorance of the Penal Code does not lay a premium on indulgence in crime nor does the offender go scot-free.
He burgles and he gets jailed. He murders and is hanged. Likewise also he sins and he suffers. If this truth of the inescapable order of cosmic Law is placed before him in unvarnished and distinct outline it may serve just a little bit to persuade him to give up vice and follow virtue, to renounce Adha-rma and embrace Dharma. To do so is the purpose of this little tract on "Karmas and Diseases." It has purposes confined mainly to the physical and mental forms that this heavenly retribution takes, and also to the forms it takes upon this earth-plane. For modern man is held by the motto "seeing is believing," and he hardly requires to give a second glance to show the terrible truth of the price man pays in hospitals and clinics for the crimes against Dharma.

The diseases we suffer from, the births we get here on earth are all products of actions done by us in previous times. Every action has its reaction and no action goes unrewarded in a suitable manner.
Evil actions do not go without their bitter effects upon the doer. Here are given some of the many pitiable conditions of life which man has to live in due to his careless sinful deeds.
Hells are not an imaginary fiction as ordinarily conceived of by the modern rationalistic mind. The empiricist believes only in experience of sense-contact and feels himself unable to rise above the dictates of the intellect. But it does not mean that man has reason to overlook facts beyond his comprehen-sion. We have no right to assert that this globe of earth is the most concrete reality and that others are mere apparitions. The stars do not become mere spots with a twinkling light in the sky merely for the reason that we perceive them to be so. If I have not seen America I have no right to deny the existence of such a country. There are evidences, both intuitional and rational, for us to accept the existence of worlds beyond, which are entirely different both in nature and size. The Yogavasishtha says that our earth is only an atom among many other larger worlds existing beyond our perception and is of one particular variety among many others which differ from it in every way. We have no authority to discard the account given by Vasishtha that there exist worlds which are made of

different materials like copper, iron, gold, etc., filled with water, milk, and the like, and inhabited by serpents, animals, devils, and so on.

It is not necessary that human beings alone should inhabit all worlds and that the same earthly conditions should prevail in all planes of existence. The universe is a gradual revelation of the Infinite Absolute in various degrees of Consciousness, which is inclusive of every sort of life and experience. The Infinite is a great Wonder and we cannot say what things are thriving in its womb! We and our world are but one among the many in it! There are many families in Infinity, and earth, hell, heaven, men, animals, gods, devils, are all Its children with varying temperaments. The Absolute ranges from lowest matter to Pure Bliss or Ananda, and between these exist the countless universe with their contents.
They differ both in their individual nature and in the nature of their contents. It is said that beings take birth in one or the other of these worlds in accordance with their actions which bear fruits of a kind that can be reaped only in that particular world.
Only fire can give heat and only food can appease hunger. Even so only a particular condition and environment can enable us to reap the fruits of a specific actions. Though punishments need not necessarily be due to the wrath of any personal Divine Being, it can be asserted that it is necessary, by the very law of nature, that the soul should manifest itself with a body suited for its experience determined by its past actions. As such, it is not unreasonable that variety in the nature of worlds should be real.
We have to remember that the real is unseen.
Hells, therefore, are as much real worlds as the regions of Indra or this mortal earth of ours. They

are regions with difference only in the subtelty of the plane of their manifestation. They differ in the degree of the state of Consciousness revealed through them. The sufferings inflicted on the sinners as enumerated hereunder may be taken to mean either an actual birth in such regions, or an experience of suffering equal to that enumerated herein, in any other state of existence, or a life on earth with such entanglements,

where one will undergo such pains either directly or through the agency of others.

KARMAS

Who insults others, breaks promises, causes great disappointment to another, deprives one of his property, disgraces others in public,

Who plugs up or blocks up the hole of a rat or a snake, who catches fish and causes them die by suffocation, who stifles the life of any creature,

Who kills or injures another by means of poisoned instruments,

Who oppresses others and keeps them in permanent slavery by excessive vanity and pride,

Who is a miser and money-lender, who ruins, impoverishes and drives his debtors to starvation through rack renting and abnormal interest,

Who indulges with prostitutes, commits adultery, and leads an impure life,

Who is proud of his physical strength and misuses his power in oppressing and fighting with others,

Who casts lustful look on women, who eyes others' property, whose heart burns at others' well-being, who visits nautch parties,

Who sets fire to a house and causes others' death,

Who poisons others with irritating, fiery and corrosive foods, who adds chunam in rice and serves in hotels, who adds water to milk and sells it for high price passing it for pure milk,

Who is hypocritic, who under the guise of goodness and virtue continuously torments others with petty tyranny, who constantly ill-treats, beats and deals harshly with little children,

Who indulges in gossip, who likes to hear Paraninda (abusing others) and Paradooshana (insulting others), who hears obscene songs in dancing shows, etc.

Lawyers and advocates who twist truth C and falsehood in court-cases,

Scientists who invent destructive firebombs and those who drop them on the innocent public,

Cruel doctors who ill-treat patients, and give worthless medicines charging high rates, who inject aqua and charge high fees,

Sannyasins who falsely pose to be Siddhas and cheat the people of the world,

Who drink intoxicants and liquors, and indulge in immoral acts,

Who deprive dumb animals of their food and drink, and beat innocent animals like cows, bulls, etc.,

Who torture people in prisons,

Dacoits who rob people of their possessions and shoot poor people;

Who burn sacred books and destroy spiritual literature,

Who blaspheme the Supreme Lord, speak ill of saints and scriptures,

A twice-born who casts away his thread, does not keep tuft, and does not perform Sandhya-Vandana,

Capitalists who extract forced labour from workers, and pay them very low wages in factories, etc.,

Sons who disobey their fathers and drag them to court,

Who deceive the masses through bogus concerns,

Who sell stale vegetables and fruits, spoiled wheat and rice for high price, by making them appear fresh,

Profiteers and black-marketeers

Back-biters, tale-bearers and treacherous people,

Who refuse food to a hungry guest, at the door,

Officers who oppress subordinates, clerks and peons by extracting illegal works from them and fining them unnecessarily,

Officers who misuse public money and produce false vouchers,

Husbands who beat their wives, and parents who beat their children without understanding,

Servants who pretend to work and thus ruin their masters,

Brahmins who deceive people as Purohits in holy places of pilgrimage and as worshippers in renowned temples, by demanding money, clothing and food-materials in the name of God,

Parents who tyrannist and worry their children, of a spiritual bent and force them to lead a worldly life,

KARMAS AND BIRTH

(From Garuda Purana)

The murderer of a Brahmin is born as consumptive, the killer of a cow becomes hump-backed and imbecile, the murderer of a virgin becomes leprous.

The slayer of a woman and the destroyer of embryos becomes a savage full of diseases; who commits illicit intercourse becomes eunuch; who goes with his teacher's wife is born diseased-skinned.

The eater of flesh becomes very red; the drinker of intoxicants is born with discoloured teeth; the Brahmin, who, on account of greed, eats what should not be eaten, becomes big-bellied.

He who eats sweet foods without giving to others, becomes swollen-necked; who gives impure food at a Sraddha Ceremony is born a spotted leper.

The man, who, through pride, insults his teacher, becomes an apileptic; who despises the Vedas and the holy scriptures becomes jaundiced.

Who bears false witness becomes dumb; who takes meal separately from company-row becomes one-eyed; one who upsets a marriage-match becomes lipless; who steals a book is born blind.

Who strikes a cow or a Brahmin with his foot is born lame and deformed; who speaks lies becomes a stammerer; who listens to lies becomes deaf.

A poisoner becomes insane; an incendiary becomes bald; who sells flesh becomes the most unfortunate and unlucky; who eats flesh of other beings becomes diseased.

Who steals jewels in born in a low caste; who steals gold gets diseased nails; who steals any metal becomes poverty-stricken.

Who steals food becomes a rat; who steals grains becomes a locust who steals water becomes a Chataka bird; who steals poison becomes a scorpion.

Who steals vegetables and leaves becomes a peacock; who steals perfumes becomes a musk-rat; who steals honey becomes a gad-fly; who steals flesh becomes a vulture; who steals salt becomes an ant.

Who steals betel, fruits and flowers becomes a forest-monkey; who steals shoes, grass and cotton is born in sheep's womb.

Who lives by violence, who robs caravans on the road, and who is fond of hunting becomes a goat in a butcher's house.

Who dies by drinking poison becomes a black serpent on a mountain; whose nature is unrestrained becomes an elephant in a desolate forest.

Those twice-born ones who do not make offerings to the Great Lord and who eat all sorts of foods without hesitation and consideration, become wild tigers in a desolate forest.

The Brahmin who does not recite the Gayatri, who does not meditate at twilight, who is inwardly wicked while outwardly pious, becomes a crane.

The Brahmin who officiates for one who is unfit to perform sacrifices becomes a village-dog, and by too many sacrifices becomes an ass; by eating without the thought of God he becomes a crow.

The twice-born who does not impart learning to the deserving becomes a bull; the pupil who does not serve his teacher becomes an animal, an ass or a crow.

Who threatens and spits at his teacher, or browbeats a Brahmin, is born as a great dreadful fiend in a waterless wilderness.

Who does not give to a twice-born according to his promises, becomes a jackal; who is not hospitable to the good becomes a howling fire-faced devil.

Who deceives a friend becomes a mountain-vulture; who cheats in selling becomes an owl; who speaks ill of caste and religious order is born a pigeon in a wood.

Who destroys hope and who destroys affection, who, through dislike, abandons his wife, becomes a ruddy goose for a long time.

Who hates mother, father and teacher, who quarrels with sister and brother, is destroyed when being in embryo in the womb, even for a thousand births.

The woman who abuses her mother-in-law and father-in-law and causes constant quarrels, becomes a leech; she who scolds her husband becomes a louse.

Who, abandoning her own husband, runs after another man, becomes a flying fox, a house-lizard, or a kind of female serpent.

He who cuts off his lineage by embracing a woman of his own family, having become a hyena and a porcupine, is born from the womb of a bear.

The lustful man who goes with a female ascetic becomes a desert fiend; who consorts with an immature girl becomes a huge snake in a wood.

Who covets his teacher's wife becomes a chameleon; who tries to go with the king's wife becomes badly corrupt in character; who goes with his friend's wife becomes a donkey.

Who commits unnatural vice becomes a village pig; who consorts with a Sudra-woman becomes an ox; who is very passionate becomes a lustful horse.

Who eats the eleventh-day offerings of the dead is born a dog; the Brahmin who subsists upon the offerings made to an idol is born from the womb of a hen.

The wretch among the twice-born who worships the deities for the sake of wealth is destitute of peace and becomes a forest-bird.

Who takes away a plot of land which was given by himself or another, is born for sixty-thousand years as a worm in excrement.

All the creatures of low-births, trees and the like, having come back from hell, are born again in the human kingdom amongst low outcastes, and even there, by the stains of sin, become very miserable.

They become men and women with oozing leprosy, born-blind, infested with grievous maladies, and bearing the marks of sin.

He who, having become a king, does not give land to the twice-born, is reborn for many times as a beggar, without even a village-hut. The king who. through pride, does not make gifts of land, shall dwell in hell as long as the sun and the moon exist.

KARMAS AND HELLS

(From Srimad Bhagavata)

There are varieties of hells that a Jiva has to experience in accordance with the Karmas which he does through sin and passion. Twenty-nine kinds of regions of suffering are described in the Bhagavata, when Jivas are said to be born due to their Karmas.

There is a place of suffering called Tamisra.
Those people who lay hands on another's wealth, children and wives are born in this region. The Jiva experiences there extreme pain being bound with mortal cords and violently hurled into the dark regions. He has no food

or drink. He is beaten with clubs, and by holding out threats and being brought to a state of weary affliction, the Jiva drops down in a swoon.

There is another region called the Andhatamisra (blinding darkness). Here Jivas are born who deceive husbands and appropriate to themselves their wives and other property.. Such Jivas are cast down into this hell to suffer torments where they lose all understanding and sense through excessive pain. The Jiva suffers like a tree whose roots are cut.

Those who grossly identify themselves with this physical body and regard the wealth of the world as their own, fall into a hell called Raurava. Those people who torment people here on earth become subject to the torment of poisonous worms called Rurus in this dangerous region.

Maharaurava is of the same type. Those men who indulge in passions are eaten here by carnivorous (flesh-eating) animals.

In the hell called Kumbhipaka, dreadful fiends begin to boil in oil that cruel and merciless person who cooks and eats living animals, birds and the like.

He is thrown into a hell called Kalasutra who insults spiritual men. Brahmins, and Pitris. He is placed on the surface of burning copper, forty thousand miles in extent, and constantly heated by fire below and the sun above, and being tormented by hunger and thirst, undergoes untold misery.

There is a hell called Asipatravan. This is a forest full of leaves made out of sharp daggers. The Jiva is made to run through the forest and is hunted like a beast. He who goes against the Vedic Dharma, who embraces infidelistic religions is thrown here! O pitiable sight! indeed he runs this way and that way and has every part of his body torn up in those dreadful woods of sword. The Jiva cries out, "Ah !
I am undone!" and falls down in agony.

Kings who inflict punishment on innocent men, or who inflict corporeal punishment to a Brahmin, fall into the hell called Sukara-Mukha. There

every part of the body of the sinner is crushed like sugarcanes! He shrieks in distress but none helps him!

Those men who having a good position in society inflict pain upon other poor people fall into a hell called Andhakupa. The Jiva is tormented on all sides in darkness by varieties of terrible beasts, serpents, etc., and learns such lessons that will not allow him to do such sinful actions again…

Brahmins who do not perform their daily Yajnas, who do not share with others what they possess, are fit to be called crows, and fall into a hell where their food are worms. They are cast down into a vast ocean of worms where they begin to tease the Jiva from all sides.

Who robs a Brahmin or a poor man and thus causes him to suffer without reason, falls into a hell where he is severely pinched by burning iron tongs and hit by red hot iron balls.

Those men or women who abuse innocent poor servants and coolies who are rather to be pitied and helped for their miserable condition, fall into a hell where they are severely thrashed and forced to embrace a burning image of iron like unto a man or woman. Those who abuse their marriage beds are given a similar punishment.

Whoever here approaches under the force of passion all kinds of beings, is placed in the Salmali Hell with adamantine thorns and is dragged through the region of hell.

Kings who transgress the limits of righteousness, and administrative employees who discard the law of justice fall into the river Vaitarani after their death.
The Jivas are bitten by aquatic monsters but are not separated from their body and are on the other hand supported by their vital breaths to be ever alive to the consequences of their Karma. This river is flooded with refuse, urine, puss, blood, hair, nails, bones, marrow, flesh and fat.

Those men born of a higher caste who choose to be husbands of unchaste women belonging to a lower order of life and lead like brutes a life of shamelessness, fall after death into a pit of hell, a sea of pus, refuse, urine, phlegm and swallow the same most detestable things.

Those Brahmins and others who act like husbands of bitches and asses and find delight in chasing animals and killing them in violation of Sastra are after death made the target and pierced with the arrows of merciless beings.

Those men who mercilessly slaughter animals are born as animals in the Hell of slaughter house, and are dealt with in a similar manner.

Those sinful twice-born men who deluded by passion cause their wives born of the same blood (Gotra) drink their semen, are thrown into a sea of semen and made to drink it.

Those who set fire to others' houses and administer poison to others or plunder villages and caravans
-be they kings or kings' employees they fall after death into a hell where they are voraciously munched by seven hundred and twenty hounds, with their dreadful teeth.

Who utters falsehood in giving evidence or in making gifts, falls into a hell called Avichimat where there is no support to stand upon. There the Jiva is hurled headlong from the summit of peaks of mountains four hundred miles in height. In this hell even hard stony surface appears like water and thus the Jiva is made to delude himself ever more. Though his body is shattered to pieces he does not die, and he is repeatedly lifted up to the top and hurled down again and again.

If a Brahmin drinks wine or eats objectionable food, he is made to drink molten iron in the region of hell. Those who go against the prescribed rules of Varnashram Dharma are given suitable punishments here.

Those men who praise themselves as great personages, but do not respect those who are really great by birth, honour and learning, are truly living corpses and after death are thrown headforemost into a hell of brinish mire to undergo endless torments.

Those who worship gods by offering human victims, are thrown into a hell where they are cut to slices and eaten by devils, but even then they do not die but only experience pain.

Those wicked peocit wno torment their refugees-because they are under their control-are made after death to suffer from extreme hunger and thirst and are on every side assailed by sharp instruments, and are made to recollect their sins.

Those who are here cruel like snakes by nature and terrify other beings, fall, when they die, into a hell called Dandasuka, where snakes of five or seven hoods attack them and worry them to death even though they do not die.

Those who here imprison people in dark holes and dungeons are in turn after their death imprisoned in dark atmosphere filled with fire and smoke.

Those householders who get angry with guests and look at them with cruel eyes, as if they would burn them, are plucked out their eyes after death by vultures possessing bills hard like adamantine rock.

He who having possessed much wealth, constantly suspects others as being thieves, and always watches over his treasure like a devil with a restless mind, becomes a devil in a waterless hell filled with darkness and filth. He falls into a hell called Suchimukha.

There are hundreds and thousands of such hells which cannot be easily described here. These are only specimens of such hells for suffering sinners and transgressors of law.

Those who control their senses, who lead the path of Nivritti, who absorb themselves in Divine Meditation, who are good, kind and generous, who care a naught for this sensuous earth, who are intent on Supreme Moksha, are liberated beyond embodiment. Virtuous people get the joyous heaven for enjoyment. Others fall into one or the other of these hells, in case they are not born again on this earth.

YOGA-KUNDALI UPANISHAD

INTRODUCTION

The Yoga-Kundali Upanishad is the eighty-sixth among the 108 Upanishads. It forms part of the Krishna-Yajurveda. It deals with an exposition of Hatha and Lambika Yogas. It concludes with an account of the non-qualified Brahman. The Non-dual Brahman is the quest of all seekers.

Though grouped among the minor Upanishads, the Yoga-Kundali Upanishad is a very important work on Kundalini Yoga. It begins with an analysis of the nature of Chitta. It maintains that Samskaras and Vasanas

on the one hand, and Prana on the other, constitute the causes for the existence of Chitta.
If Vasanas are controlled, Prana is automatically controlled. If Prana is controlled, the Vasanas are automatically controlled.

The Yoga-Kundali Upanishad presents methods for the control of Prana. The Yogic student does not deal with Vasanas. He concerns himself with the techniques of controlling the Prana.

The three methods given in the Yoga-Kundali Upanishad for the control of Prana are: Mitahara, Asana and Shakti-Chalana. These three methods are fully explained in the first chapter. Light, sweet and nutritious food forms the discipline of Mitahara. The Padmasana and the Vajrasana are the two important Asanas used by the Yogic student. Shakti-Chalana is arousing the Kundalini and sending it to the crown of the head.

Kundalini can be aroused by a twofold practice.
Saraswati Chalana and the restraint of Prana are the two practices. The rousing of the Saraswati Nadi is Saraswati Chalana.

The process, as described in the Yoga-Kundali Upanishad, for arousing Kundalini is simple. When a person exhales, the Prana goes out 16 digits. In inhalation it goes in only 12 digits, thus losing 4.
The Kundalini is aroused if one can inhale Prana for 16 digits. This is done by sitting in Padmasan and when the Prana is flowing through the left nostril, and lengthening inwards 4 digits more.

By means of this lengthened breath the Yogic student should manipulate the Saraswati Nadi and stir up the Kundalini Shakti with all his strength, from right to left, repeatedly. This process may extend to three quarters of an hour. All this has been briefly and yet comprehensively described in the Yoga-Kundali Upanishad.

One most important result of shaking the Saraswati Nadi is that it cures the several diseases arising within the belly, and cleanses and purifies the

system. After the practice of the Sahita Kumbhaka the Yogic student is initiated into the Kevala Kumbhaka. These two types of Kumbhaka bring about the complete restraint of the Prana.

Suryabheda Kumbhaka, Ujjayi Kumbhaka, Sitali and Bhastrika are the four divisions of the Sahita Kumbhaka. Suryabheda Kumbhaka destroys the intestinal worms and the four kinds of evils caused by Vayu. Ujjayi purifies the body, removes diseases, increases the gastric fire. It also removes the heat caused in the head and the phlegm in the throat.
Sitali cools the body. It destroys gulma, dyspepsia, pliha, consumption, bile, fever, thirst and poison.
These forms of Sahita Kumbhaka purify and prepare the entire physiological organism for the arousal of the Kundalini Shakti and for the Experience of the Non-dual Brahman.

Apart from bringing a number of wholesome physiological changes, Bhastrika Kumbhaka pierces the three knots or the Granthis. The Yoga-Kundali Upanishad then proceeds to prescribe the practice of the three Bandhas, for the Yogic student. The process by which the downward tendency of the Apana (breath) is forced up by the spincter muscles of the anus, is called the Mulabandha. By this Bandha the Apana is raised up. It reaches the sphere of Agni or fire. Then the flame of the Agni grows long, being blown about by Vayu. In a heated state, Agni and Apana commingle with the Prana. This Agni is very fierce.

Through this fiery Agni, there arises in the body the fire that awakens and arouses the Kundalini, through its radiant heat. The aroused Kundalini makes a hissing noise, becomes erect and enters the hole of Brahmanadi. The Yogins practise this Mulambandha daily.

In this aim of arousing the Saraswati Nadi and the Kundalini Shakti, the other two Bandhas, viz., Uddiyana Bandha and the Jalandhara Bandha, also play the most significant part.

After giving detailed knowledge of the techniques of the Bandhas, the Yoga-Kundali Upanishad explains the number of obstacles the Yogic students encounter. It also gives the methods of overcoming these obstacles.

The causes of the diseases in the body are seven.
1. Sleeping during the day-time. 2. Late vigils over night. 3. Excess of sexual intercourse. 4. Moving amidst crowds. 5. The effect of unwholesome food.
6. Checking of the discharge of urine and faeces.
7. Laborious mental operations with the Prana.

The mistake that the Yogic student commits is that when diseases attack him, he erroneously attributes the diseases to his practice of Yoga. This is the first obstacle in Yoga.

The Yogic student begins to doubt as to the efficacy of the Yoga Sadhana. This is the second obstacle. Carelessness or a state of confusion is the third obstacle. Indifference or laziness is the fourth obstacle. Sleep is the fifth obstacle and the sixth is the attachment to sense-objects. The seventh obstacle is erroneous perception or delusion. The eighth is concern with worldly affairs. The ninth is want of faith. The tenth obstacle to Yoga practice is want of the necessary aptitude for grasping the Yoga truths.

Earnest spiritual aspirants should avoid all these obstacles by means of a close investigation and great deliberation. Further on, the Upanishad describes the process and the manner by which the Kundalini is roused and taken to the Sahasrara by piercing through the Granthis.

When the awakened Kundalini moves upwards, the shower of nectar flows copiously. The Yogi enjoys this which keeps him away from all sensual pleasures. The Yogi takes his stand upon the Inner Reality, the Atman. He enjoys the highest state of spiritual experience. He attains peace and is devoted only to the Atman.

By the whole process of the Kundalini Yoga Sadhana, the body of the Yogi attains very subtle state of the spiritual Consciousness. The Yogi who has attained to Samadhi experiences everything as Consciousness. The Yogi realises the oneness of the macrocosm and the microcosm. Because the Kundalini Shakti has reached the Sahasrara Kamal or the thousand-petalled lotus and has become united with Siva, the Yogi enjoys the highest Avastha. This is the final beatitude.

I will now present the psychology and the philosophy of Kundalini Yoga. Indian Yogic thought conceives of man as a macrocosm. He is Kshudra Brahmana. All that exists in the outer universe exists in him. All the Tattwas and the worlds are within him. So are the Supreme Siva-Shakti within him.

The human body may be divided into two main parts. The head and the trunk constitute one part the legs the other. In man, the centre of the body is between these two, at the base of the spine where the legs begin. Supporting the trunk and throughout the whole body there is the spinal cord. This is the axis of the body, even as Mount Meru is the axis of the earth. Therefore, man's spine is called Merudanda, the axis-staff.

The legs and the feet are gross. They show less signs of consciousness than the trunk with its spinal white and grey matter. The trunk itself is greatly subordinate to the head containing the organ of mind, or physical brain, with its white and grey matter. The position of the white and grey matter in the head and spinal column respectively are reversed.

The body and legs below the centre are the seven lower or nether worlds upheld by the sustaining Shakti or the Powers of the universe. From the centre upwards consciousness more freely manifests through the spinal and cerebral centres.

Here there are seven upper regions or Lokas, a term which means "What are seen" (Lokayante). It means what is experienced and constitutes the fruits of Karma in the form of particular re-birth. These regions are Bhuh, Bhuvah, Svah, Tapa, Jana, Maha, and Satya Lokas. They correspond with

the six centres; five in the trunk, the sixth in the lower cerebral centre, and the seventh in the upper brain or Satyaloka, the abode of the Supreme Siva-Shakti.

The six centres are the Muladhara or root-support. It is situated at the base of the spinal column in a position midway in the pereneaum between the root of the genitals and the anus.

Above it, in the region of the genitals, abdomen, heart, chest and throat and in the forehead between
the two eyes, are the Svadhishthana, Manipura, Anahata, Vishuddha and Ajna Chakras or Lotuses, respectively.

These are the chief centres or psychological plexuses in man. Some Sanskrit texts speak of others such as the Lalana and Manas and Soma Chakras.

The seventh region beyond the Chakras is the upper brain, the highest centre of manifestation of Consciousness in body. It is the abode of the Supreme Siva Shakti.

The Chakras are centres of Shakti as vital force.
These are the centres of Prana Shakti manifested by Pranavayu in the living body.

The petals of the lotuses vary, being 4, 6, 10, 12, 16 and 20 respectively, commencing from the m Muladhara and ending with Ajna. The number of the petals varies because the number in the case of each Chakra is determined by the number and position of the Nadis or Yoga-nerves around that Chakra.

These Nadis are not those which are known to the Vaidya. The Nadis known to the Vaidyas are the gross physical nerves. The Yoga-Nadis are subtle channels (Vivara) along which the Pranic currents flow.

The term Nadi comes from the root 'Nad' which means motion. The body is filled with an uncountable number of Nadis. If they were revealed to the eye the body would present the appearance of a highly complicated chart of ocean currents. Superficially, the water seems one and the same. But examination shows that it is moving with varying degrees of force in all directions. All these lotuses exist in the spinal column.

The Merudanda is the vertebral column. Western anatomy divides it into five regions. These correspond with the regions in which the five Chakras are situated.

The central spinal system comprises the brain or encephalon contained within the skull (in which are the Lalana, Ajna, Manas, Soma Chakras and the Sahasrara); as also the spinal cord extending from the upper border of the Atlas below the cerebellum and descending to the second lumbar vertebra where it tapers to a point called the filum terminale.

With the spine is the cord, a compound of grey and white brain matter, in which are the five lower Chakras. Filum terminale was formerly thought to be mere fibrous cord, an unsuitable vehicle, one might think, for the Muladhara Chakra and Kundalini Shakti.

More recent microscopic investigations have, however, disclosed the existence of highly sensitive grey matter in the filum terminale which represents the position of the Muladhara. According to Western science, the spinal cord is not merely a conductor between the periphery and the centres of sensation and volition, but is also an independent centre of group of centres.

The Sushumna is a Nadi in the centre of the spinal column. Its base is called Brahma-Dvara or Gate of Brahman. The Ida and Pingala Nadis are the left and right sympathetic cords crossing the central column from one side to the other, making at the Ajna with the Sushumna a threefold knot called Triveni.

The rousing of Kundalini Shakti and her union with Siva in Sahasrara, bring about Samadhi or the state of ecstatic union and spiritual experience. There are two main lines of Yoga. One is the Dhyana or the Bhavana Yoga. The other is the Kundalini Yoga.
It is with the latter that the Yoga-Kundali Upanishad deals.

The first line of Yoga is that in which Samadhi is obtained by intellectual processes (Kriya-Jnana) of meditation and the like, with the aid, it may be, of auxiliary processes of Mantra or Hatha Yoga, and by detachment from the world.

The second line of Yoga, the Kundalini Yoga stands apart as that portion of Hatha Yoga in which, the creative and sustaining Shakti of the whole body is actually and truly united with the Siva-Consciousness.

The Yogin makes the Shakti introduce him to Her Lord, Siva, and enjoys the bliss of union through Her. Though it is the Yogin who arouses Her, it is She who gives or sheds Knowledge or Jnana, for She is essentially Jnana or that Siva-Consciousness.

The Dhyana Yogin gains that acquaintance with the supreme state by what his own meditative powers can give him and knows not the enjoyment of union with Siva in and through the fundamental Body-Power, the Shakti in the body. The Bandhas purify the body and the Nadis. They make the Consciousness in the body, in the Nadis radiant; they free the Yogi from all diseases and sins. The Hatha Yogin regards his Yoga and its fruits as the highest.

Those aspirants who aspire to arouse the Kundalini Shakti to enjoy the Bliss of Union of Siva and Shakti, through awakened Kundalini, and to gain the accompanying Powers or Siddhis, should practise Kundalini Yoga. To them, this Yoga-Kundali Upanishad is of great importance. It equips them with a comprehensive knowledge of the methods and processes of the Kundalini Yoga in which the Khechari Mudra stands prominent.

The Kundalini Yogi seeks to obtain both Bhukti and Mukti. He attains liberation in and through the world. Jnana Yoga is the path of asceticism and liberation. Kundalini Yoga is the path of enjoyment and liberation.

The Hatha Yogin who works for liberation does so through Laya Yoga Sadhana or Kundalini Yoga.
It gives both enjoyment and liberation. At every centre to which he rouses the Kundalini he experiences special form of bliss and gains special powers.

The Hatha Yogin seeks a body which shall be as strong as steel, healthy, free from suffering and there fore, long-lived. Master of the body, the Yogi is the Master of life and death. His shining form enjoys the vitality of youth. He lives as long as he has the will to live and enjoys in the world of forms. His death is the death at will (Iccha-Mrityu). The Yogic death is the death at will (Iccha-Mrityu). The Yogi should seek the guidance of an expert and skilled Guru.

Shakti or Energy polarises itself into two forms, namely, static or potential (Kundalini) and dynamic (the working forces of the body as Prana. Behind all activity there is a static background. This static centre in the human body is the central Serpent Power in the Muladhara (root-support). It is the power which is the static support or Adhara of the whole body and all its moving Pranic forces. The polarity as it exists in, and as, the body is destroyed by Yoga which disturbs the equilibrium of bodily consciousy ness, which consciousness is the result of the maintenance of these two poles.

In the human body the potential pole of Energy which is the Supreme Power is stirred to action.
The Shakti is moved upward to unite with the Siva, the quiescent Consciousness in the Sahasrara.

By Pranayama and other Yogic processes the static Shakti is affected and becomes dynamic. When completely dynamic, when Kundalini unites with

Siva in the Saharara, the polarisation of the body gives way. The two poles are united in one and there is the state of consciousness called Samadhi. The polarisation takes place in the Consciousness. The body actually continues to exist as an object of observation to others.

When the Kundalini ascends the body of the Yogi is maintained by the nectar which flows from the union of Siva and Shakti in Sahasrara. Glory to Mother Kundalini who through Her Infinite Grace and Power kindly leads the Sadhaka from Chakra to Chakra and illumines him and makes him realise his identity with the Supreme Brahman!

The Yoga-Kundali Upanishad attaches great importance to the search for and finding of right Guru. It insists upon revering the illumined Guru, as God. Guru is one who has full Self-illumination. He removes the veil of ignorance in the deluded individuals.

The number of realised Gurus may be less in this Kali Yuga when compared with the Satya Yuga, but they are always present to help the aspirants. They are always searching for the proper Adhikarins.

It is the Guru who transmutes the little Jivahood into great Brahman-hood. Even his mere presence is elevating, inspiring and soul-stirring. The very company itself is self-illumination. Living in his company is spiritual education.

The very life of the Guru is an embodiment of the Vedas. His tender smile radiates light, bliss, joy, knowledge and peace. He is a blessing to the suffering humanity. Whatever he talks is Upanishadic teaching. He knows the spiritual path. He knows the pitfalls and snares on the way of the Sadhakas. He removes obstacles on the path. He imports spiritual strength to the students. He takes their Pra-rabdha on himself. He is an incarnation of mercy, love, goodness and greatness.

In the presence of the Guru all agonies, miseries, tribulations, taints of worldliness, etc., vanish. During the ancient days the aspirants were

required to live with the Guru for a number of years, so that the Guru could study the students thoroughly. The kind of food one should take during the Yoga Sadhana, what to practise and how, whether the students are qualified for the path of Yoga, the temperament of the aspirants and other important items, have to be considered and judged by the Guru.

It is the Guru that should decide whether the aspirants are of Uttama, Madhyama or Adhama type and to fix different kinds of exercises.

Sadhana differs according to the nature, capacity and qualifications of the aspirants. After understanding the theory of Yoga, you will have to learn the practice from an experienced Yogic Guru.

So long as there is the world, there are books on Yoga and Gurus also. You will have to search for them with Sraddha, faith, devotion and earnestness.

You can get easy lessons from the Guru and prac-tise them at home also during the initial stages of practice. When you advance a bit, for advanced and difficult exercises, you will have to stay with the Guru.

The personal contact with the Guru has manifold advantages. You will be highly benefited by the spiritual magnetic aura of your Guru.

For the practice of Bhakti Yoga and Vedanta you do not require a Guru by your side. After learning the Srutis for some time from a Guru, you will have to reflect and meditate alone, in entire seclusion, whereas in Kundalini Yoga you will have to break up the Granthis and take the Kundalini from Chakra to Chakra. These are difficult processes. The method of uniting the Apana and Prana and sending it along the Sushumna and breaking the Granthis need the help of a Guru.

By living with the Guru for a long time, you will have to understand thoroughly the location of the Nadis, the Chakras and the detailed technique of several Yogic Kriyas.

The Yoga-Kundalini Upanishad gives a list of the obstacles to Yoga practice. Some take to the practice of Yoga. Later on when they come across some obstacles in the way, they do not know how to proceed further. They do not know how to obviate them. Many are the obstacles, dangers, snares and pitfalls on the spiritual path. Sadhaks may commit many mistakes on the path. A Guru who has already trodden the path and reached the Goal, is very necessary to guide him.

A Guru can awaken the Kundalini of an aspirant through sight, touch, speech, or mere Sankalpa or thought. He can transmit spirituality to the student just as one gives an orange fruit to another. When the Guru gives Mantra to his disciples, he gives it with his own power and Sattwic Bhav.

Even as you can give an orange to a man and take it back, so also spiritual power can be transmitted by one to another and taken back also. This method of transmitting spiritual power is termed Shakti Sanchar.

Birds keep their eggs under their wings. Through heat the eggs are hatched. Fish lay their eggs and look at them. They are hatched. The tortoise lays its eggs and thinks of them. They are hatched. Even so the spiritual power is transmitted by the Guru to the disciple through touch (Sparsha) like birds, sight (Darshan) like fish, and thinking or willing (Sankalpa) like the tortoise.

The transmitter, the Yogi-Guru, sometimes enters the astral body of the student and elevates his mind through his power. The Yogi makes his disciple sit in front of him and asks him to close his eyes and then transmits his spiritual power. The subject feels the spiritual power actually passing from Muladhara Chakra higher up to the neck and top of the head.

The disciple does various Hatha Yogic Kriyas, Asanas, Pranayamas, Bandhas, Mudras, etc., by himself. The student must restrain his Iccha-Shakti. The mind is highly elevated. The moment the aspirant closes his eyes, meditation comes by itself.

Through Shakti Sanchar Kundalini is awakened by the grace of the Guru in the disciple. Shakti Sanchar comes through Parampara. It is a hidden mystic science. It is handed down from the Guru to the disciple.

Shakti Sanchar is of two kinds viz., lower and higher. The lower one is Jada-Kriya only wherein one automatically does Asanas, Bandhas and Mudras, without any instructions when the Guru imparts the power to the student. The student will have to take up Sravan, Manan and Nididhyasan for perfection.
He cannot depend upon the Kriya alone. This Kriya is only an auxiliary. It gives a push to the Sadhak.
A fully-developed Yogi only possesses the higher kind of Shakti Sanchar.

One more important thing which you would find in many places in the Yoga-Kundalini Upanishad is the Sushumna Nadi. You must have a complete knowledge of this Nadi.

When we study the construction, location and function of the spinal cord and the Sushumna Nadi, we can readily say that the spinal cord was called Sushumna Nadi by the Yogins of yore. The Western anatomy deals with the gross form and functions of spinal cord, while the Yogins of ancient times dealt with all about the subtle (Sukshma) nature. Now in Kundalini Yoga, you should have a thorough knowledge of this Nadi.

Sushumna extends from the Muladhara Chakra (second vertebra or coccygeal region) to Brahmarandhra. The Western anatomy admits that there is a central canal in the spinal cord, called Canalis Centralis and that the cord is made up of grey and white brain-matter. Spinal cord is dropped or suspended in the hollow of the spinal column. In the same way, Sushmna is dropped within the spinal canal and has subtle sections. It is of red colour like Agni (fire). Within this Sushumna there is a Nadi by name Vajra which is lustrous as the Surya (Sun) with Rajasic qualities. Again, within this Vajra Nadi,

there is another Nadi called Chitra. It is of Sattwic nature and of pale colour. The qualities of Agni, Surya and Chandra (fire, Sun and Moon) are the three aspects of Shabda Brahman. Here within this Chitra, there is a very fine minute canal (which is known as Canalis Centralis) .

This canal is known as Brahmanadi through which Kundalini, when awakened, passes from Muladhara to Sahasrara Chakra. In this centre exist all the six Chakras (Lotuses), viz., Muladhara, Swadhishthana, Manipura, Anahata, Vishuddha and Ajna.

The Brahmadwar referred to in the Yoga-Kundalini Upanishad, is this lower extremity of the Chitra Nadi. It is the door of Brahman; through this ddor the Kundalini has to pass to Brahmarandhra. This corresponds to Haridwar which is the gate of Hari of Badrinarayan in the macrocosm (physical plane). The Chitra terminates in the cerebellum.

In a general sense the Sushumna Nadi itself (gross spinal cord) is called Brahma Nadi, because Brahma Nadi is within the Sushumna. Again the canal within the Chitra is also called Sushumna, because the canal is within the Sushumna. Ida and Pingala Nadis are on the left and right sides of the spine.

Chitra is the highest and the most beloved of the Yogins. It is like a thin thread of lotus. Brilliant with five colours, it is in the centre of Sushumna. It is the most vital part of the body. This is called the Heavenly way. It is the giver of Immortality.
By contemplating on the Chakras that exist in this Nadi, the Yogi destroys all sins and attains the Highest Bliss. It is the giver of Moksha.

When the breath flows through Sushumna, the mind becomes steady. This steadiness of the mind is termed Unmani Avastha, the highest state of Yoga.
If you sit for meditation when Sushumna is operating, you will have wonderful meditation. When the Nadis are full of impurities, the breath cannot pass into the middle Nadi. So one should practise Pranayama for

the purification of Nadis. The Kumbhak exercises given in the Yoga-Kundalini Upanishad bring about this radical purification of the Nadis.

Now, a word on Kundalini, the arousal of which is the immediate aim of the Yoga-Kundalini Yoga.
Kundalini, the serpent power or mystic fire, is the primordial energy or Shakti that lies dormant or sleeping in the Muladhara Chakra, the centre of the body. It is called the serpentine or annular power on account of serpentine form. It is an electric fiery occult power, the great pristine force which underlies all organic and inorganic matter.

Kundalini is the cosmic power in individual bodies. It is not a material force like electricity, magnetism, centripetal or centrifugal force. It is a spiritual potential Shakti or cosmic power. In reality it has no form. The Sthula Buddhi and mind have to follow a particular form in the beginning stage. From this gross form, one can easily understand the subtle formless Kundalini. Prana, Ahankar, Buddhi, Indriyas, mind, five gross elements, nerves are all the products of Kundalini.

It is the coiled-up, sleeping Divine Shakti that lies dormant in all beings. You have seen in the Muladhara Chakra that there is Swayambhu Linga. The head of the Linga is the space where Sushumna Nadi is attached to the Kanda.

This mysterious Kundalini lies face downwards at the mouth of Sushumna Nadi on the head of Swayambhu Linga. It has three and a half coils like a serpent. When it is awakened, it makes a hissing sound like that of a serpent beaten with a stick, and proceeds to the other Chakra through the Brahma Nadi, which is also called Chitra Nadi within Sushumna. Hence Kundalini is also called Bhujangini, serpent power. The three coils represent the three Gunas of Prakriti:-Sattwa, Rajas and Tamas, and the half represents the Vikritis, the modification of Prakriti.

References are made in the Yoga-Kundalini Upanishad to the Vak or the power of speech. Kundalini is the goddess of speech and is praised by all.

She Herself, when awakened by the Yogin, achieves for him the illumination. It is She who gives Mukti and Jnana for She is Herself that.

She is also called Saraswati, as She is the form of Shabda Brahman. She is the source of all Knowledge and Bliss. She is pure consciousness itself. She is Brahman. She is Prana Shakti, the Supreme Force, the mother of Prana, Agni, Bindu and Nada. It is by this Shakti that the world exists. Creation, preservation and dissolution are in Her. Only by Her Shakti the world is kept up. It is through Her Shakti on subtle Prana, Nada is produced. While you utter a continuous sound or chant Deergha Pranava you will distinctly feel that the real vibration starts from the Muladhara Chakra. Through the vibration of this Nadi all the parts of the body function. She maintains the individual soul through the subtle Prana. In every kind of Sadhana the Goddess Kundalini is the object of worship in some form or other.

Kundalini has connection with subtle Prana. Subtle Prana has connection with the subtle Nadis and Chakras. Subtle Nadis have connection with the mind. Mind has connection all through the body. You have heard that there is mind in every cell of the body. Prana is the working force of the body. It is dynamic. This static Shakti is affected by Pranayama and other Yogic practices and becomes dynamic. These two functions, static and dynamic, are termed "sleeping" and "awakening" of the Kundalini. The rousing of Kundalini and its union with Siva at the Sahasrara Chakra effect the state of Samadhi and Mukti. May you all obtain Mukti in this very life! May you all achieve Jivanmukti spoken of in the concluding portions of this Yoga-Kundalini Upanishad, and may this become the obtained state or *Avastha* of your everyday living !

CHITTA AND THE CONTROL OF PRANA

1. Chitta is the Subconscious mind. It is the mind stuff. It is the store-house of memory. Samskaras or impressions of actions are imbedded here. It is one of the four parts of Antahkarana or inner instruments, viz., mind, intellect, Chitta, and Ahankara or ego.

2. Mind is formed out of wind. So, it is fleeting like the wind. Intellect is formed out of fire. Chitta is formed out of water. Ego is formed out of earth.
3. Chitta has two causes for its existence, viz., Vasanas or subtle desires and the vibration of Prana.
4. If one of them is controlled, the result is, both of them are controlled.

2. MITAHARA, ASANA AND SHAKTI-CHALANA

5. Of these two, viz., Prana and Vasanas, the student of Yoga should control Prana by moderate food (Mitahara), by Asanas or Yogic postures and thirdly by Shakti-chalana.
6. O Gautama, I shall explain the nature of these three disciplines. Listen with rapt attention.
7. The Yogi should take sweet and nutritious food.
He should fill half the stomach with food. He should drink water, one quarter of the stomach. He should leave the fourth quarter of the stomach unfilled in order to propitiate Lord Siva, the patron of the Yogins. This is moderation in diet.

3. THE PADMA AND VAJRA ASANAS

8. Placing of the right foot on the left thigh and the left foot on the right thigh, is Padmasana. This posture is the destroyer of all sins.
9. Placing one heel below the Muladhara and the other over it and sitting with the trunk, neck and head in one straight line is the adamantine posture or the Vajrasana. Mulakanda is the root of the Kanda, the genital organ.

4. THE ROUSING OF THE KUNDALINI

10. A wise Yogi should take the Kundalini from the Muladhara to the Sahasrara or the thousand petalled Lotus in the crown of the head. This process is called Shakti-chalana.
11. The Kundalini should pass through the Swadhishtana Chakra, the Manipura Chakra in the navel, the Anahat Chakra in the heart, the

Vishuddha Chakra in the throat, and the Ajna Chakra between the eye-brows or the Trikuti.
12. Two things are necessary for the practice of Sakti-Chalana. One is the Saraswati Chalana and the other is the restraint of Prana or the breath.

5. THE SARASWATI CHALANA

13. Saraswati Chalana is the rousing of the Saraswati Nadi. Saraswati Nadi is situated on the west of the navel among the fourteen Nadis. Saraswati is called Arundhati. Literally, it means that which helps the performance of good actions.
14. Through this practice of Saraswati Chalana and the restraint of the Prana, the Kundalini which is spiral becomes straightened.
15. The Kundalini is roused only by rousing the Saraswati.
16. When Prana or the breath is passing through one's Ida or the left nostril, one should sit firmly in Padmasana and lengthen inwards 4 digits the Akasa of 12 digits. In exhalation Prana goes out 16 digits and in inhalation it goes in only 12 digits, thus losing 4. But if inhaled for 16 digits then the Kundalini is aroused.
17. The Wise Yogi should bring Saraswati Nadi by means of this lengthened breath and holding firmly together both the ribs near the navel by means of the forefinger and thumbs of both hands one hand on each side, should stir up Kundalini with all his strength, from right to left, again and again. This stirring may extend over a period of 48 minutes.
18. Then he should draw up a little when Kundalini finds its entry into Sushumna. This is the means by which the Kundalini enters the mouth of Sushumna.
19. Along with the Kundalini, Prana also enters of itself the Sushumna.
20. The Yogic student should also expand the navel by compressing the neck. After this, by shaking Saraswati, the Prana is sent above to the chest. By the contraction of the neck, Prana goes above from the chest.
21. Saraswati has sound in her womb. She should be thrown into vibration or shaken daily.

22. Merely by shaking Saraswati one is cured of dropsy or Jalodara, Gulma (a disease of the stomach), Pliha (a disease of the spleen) and all other diseases rising within the belly.

6. VARIETIES OF PRANAYAMA

23. Briefly, I will now describe to you Pranayama. Prana is the Vayu that moves in the body.
The restraint of Prana within is known as Kumbhaka.
24. Kumbhaka is of two kinds, namely, Sahita and Kevala.
25. Till he gets Kevala, the Yogic student should practise Sahita.
26. There are four divisions or Bhedas. These divisions are: Surya, Ujjayi, Sitali and Bhastrika.
Sahita Kumbhaka is the Kumbhaka associated with these four.

7. SURYABHEDA KUMBHAKA

27. Select a place which is pure, beautiful and free from pebbles, thorns, etc. It should be for the length of a bow free from cold, fire and water. Tok this place, take a pure and pleasant seat which is neither too high nor too low. Upon it, sit in Padmasana.
Now, shake or throw into vibration Saraswati. Slowly inhale the breath from outside, through the right nostril, as long as this is comfortable, and exhale it through the left nostril. Exhale after purifying the skull by forcing the breath up. This destroys the four kinds of evils caused by Vayu. It destroys also the intestinal worms. This should be repeated often.
It is called Suryabhedi.

8. UJJAYI KUMBHAKA

28. Close the mouth. Draw up slowly the breath through both the nostrils. Retain it in the space between the heart and the neck. Then exhale through the left nostril.
29. This removes both the heat caused in the head and the phlegm in the throat. It removes all diseases. It purifies the body and increases the gastric

fire. It removes all the evils arising in the Nadis, Jalodara or dropsy, that is, water in the belly, and Dhatus. The name for this Kumbhaka is Ujjayi. It can be practised even when walking or standing.

9. SITALI KUMBHAKA

30. Draw up the breath through the tongue with the hissing sound Sa. Retain it as before. Then slowly exhale through both the nostrils. This is called Sitali Kumbhaka.
31. Sitali Kumbhaka cools the body. It destroys gulma or the chronic dyspepsia, Pliha (a disease of the spleen), consumption, bile, fever, thirst and poison.
32. Sit in Padmasan with belly and neck erect.
Close the mouth and exhale through the nostrils.
Then inhale a little up to the neck so that the breath will fill the space, with noise, between the neck and Skull. Then exhale in the same way and inhale often and often. Even as the bellows of a smith are moved, stuffed within with air and then let out, so you should move the air within the body. When you get tired, inhale through the right nostril. If the belly is full of Vayu, press well the nostrils with all your fingers except the forefinger. Perform Kumbhaka and exhale through the left nostril.
33. This removes the inflammation of the throat.
It increases the digestive gastric fire within. It enables one to know the Kundalini. It produces purity, removes sins, gives pleasure and happiness and destroys phlegm which is the bolt or obstacle to the door at the mouth of Brahmanadi or the Sushumna.
34. It pierces also the three granthis or knots differentiated through the three modes of Nature or Gunas. The three Granthis or knots are Vishnu Granthi, Brahma Granti and Rudra Granthi. This Kumbhaka is called Bhastrika. This should be especially practised by the Hatha Yogic students.

10. THE THREE BANDHAS

35. The Yogic student should now practise the three Bandhas. The three Bandhas are: the Mula Bandha, the Uddiyana Bandha and the Jalandhara Bandha.
36. Mula Bandha: Apana (breath) which has a downward tendency is forced up by the sphincter muscles of the anus. Mula Bandha is the name of this process.
37. When Apana is raised up and reaches the sphere of Agni (fire) then the flame of Agni grows long, being blown about by Vayu.
38. Then, in a heated state, Agni and Apana commingle with the Prana. This Agni is very fiery.
Through this there arises in the body the fire that rouses the sleeping Kundalini through its heat.
39. Then this Kundalini makes a hissing noise.
It becomes erect like a serpent beaten with a stick and enters the whole of Brahmanadi or the Sushumna. Therefore, the Yogins should practise daily Mulabandha often.
40. The Uddiyana Bandha: At the end of the Kumbhaka and at the beginning of expiration, Uddiyana Bandha should be performed. Because prana uddiyate, or the prana goes up the Sushumna in this Bandha, the Yogins call it Uddiyana.
41. Sit in the Vajrasana. Hold firmly the two toes by the two hands. Then press at the Kanda and at the places near the two ankles. Then gradually upbear the Tana or the thread or the Nadi which is on the western side first to Udara or the upper part of the abdomen above the navel, then to the heart and then to the neck. When the Prana reaches the Sandhi or the junction of the navel, slowly it removes the impurities and diseases in the navel. For this reason. this should be practised frequently.
42. The Jalandhara Bandha: This should be practised at the end of Puraka (after inhalation). This is of the form of contraction of the neck and is an impediment to the passage of Vayu (upwards).
43. The Prana goes through Brahmanadi on the western Tana in the middle, when the neck is contracted at once by bending downwards so that the chin may touch the breast. Assuming the posture as mentioned before, the Yogi should stir up Saraswati and control Prana.

11. HOW MANY TIMES KUMBHAKA SHOULD BE PRACTISED

44. On the first day, Kumbhaka should be practised four times.
45. It should be done ten times, on the second day, and then five times separately.
46. On the third day, twenty times will be en-ough. Afterward Kumbhaka should be practised with the three bandhas and with an increase of five times each day.

12. THE OBSTACLES TO THE PRACTICE OF YOGA AND HOW TO OVER COME THEM

47. Seven are the causes of the Diseases in the body. Sleeping during the day time is the first, late vigils over night is the second, excess of sexual intercourse the third, moving amidst crowds the fourth. The fifth cause is the effect of unwholesome food. The sixth is the checking of the discharge of urine and faeces. The seventh is the laborious mental operation with Prana.
48. When attacked by such diseases, the Yogi who is afraid of them says, "My diseases have arisen from my practices of Yoga." Then he will discontinue this practice. This is the first obstacle to Yoga.
49. The Second obstacle to Yoga is the doubt as to the efficacy of Yoga practice.
50. The third obstacle is carelessness or a state of confusion.
51. The fourth is indifference or laziness.
52. Sleep constitutes the fifth obstacle to Yoga practice.
53. The sixth is not leaving the objects of senses; the seventh is the erroneous perception or delusion.
54. The eighth is sensual objects or concern with worldly affairs. The ninth is want of faith. The tenth is non-aptitude for understanding of the truths of Yoga.

13. THE ROUSING OF THE KUNDALINI

55. The intelligent practitioner of Yoga should, by means of close investigation and great deliberation, avoid these ten obstacles.
56. With the mind firmly fixed on Truth, the practice of pranayama should be performed daily.
Then the mind takes its repose in the Sushumna. The Prana therefore never moves.
57. When the impurities of the mind are thus removed and Prana is absorbed in the Sushumna, one becomes a true Yogin.
58. When the accumulated impurity clogging the Sushumna Nadi is completely removed and the passage of vital air through the Sushumna is effected by performing Kevala Kumbhaka, the Yogin forcibly causes the Apana with the downward course to rise upwards by the contraction of the anus (Mula Bandha).
59. Thus raised up, the Apana mixes with Agni.
Then they go up quickly to the seat of Prana. Then, Prana and Apana uniting with one another, go to Kundalini which is coiled up and asleep.
60. Heated by Agni and stirred up by Vayu, Kundalini stretches its body in the interior of the mouth of the Sushumna.

14. THE KUNDALINI REACHES THE SAHASRAHARA BY PIERCING THROUGH THE THREE KNOTS

61. The Kundalini pierces through the Brahmagranti formed of Rajas. It flashes at once like lightning at the mouth of Sushumna.
62. Then Kundalini goes up at once through Vishnugranthi to the heart. Then it goes up through the Rudragranthi and above it to the middle of the eye-brows.
63. Having pierced this place, the Kundalini goes up to the Mandala (sphere) of the moon. It dries up the moisture produced by the moon in the Anahata Chakra which has sixteen petals.
64. Through the speed of Prana, when the blood is agitated, it becomes bile from its contact with the Sun. Then it goes to the sphere of the moon. Here it becomes of the rature of pure phlegm.
65. When it flows there, how does the blood which is very cold become hot ?

66. Since at the same time the intense white form of moon is rapidly heated. The agitated Kundalini moves upwards and the shower of nectar flows more copiously.
67. As a result of swallowing this, the Chitta of the Yogin is kept away from all sensual pleasures. The Yogin is exclusively absorbed in the Atma partaking of the sacrificial offering called nectar.
He takes his stand in his own Self.
68. He enjoys this highest state. He becomes devoted to the Atman and attains peace.

15. THE DISSOLUTION OF PRANA AND OTHERS

69. The Kundalini then goes to the seat of the Sahasrahara. It gives up the eight forms of the Prakriti: earth, water, fire, air, ether, mind, intellect and egoism.
70. After clasping the eye, the mind, the Prana and the others in her embrace, the Kundalini goes to Siva and clasping Siva as well, dissolves herself in the Sahasrahara.
71. Thus Rajas-Shukla or the seminal fluid which rises up, goes to Siva along with Maruthi or the Vayu. Prana and Apana which are always. produced become equal.
72. Pranas flow in all things, big and small, describable or indescribable, as fire in gold. The breath also dissolves itself.
73. Born together of the same quality, the Prana and the Apana also dissolve themselves in the Presence of Siva in the Sahasrahara. Having reached an equipoised condition, they no longer go up or down.
74. Then the Yogi thrives with the Prana spread outward in the form of attenuated elements or in the mere remembrance of it, the mind having been reduced to the form of faint impressions and the speech having remained only in the form of recollection.
75. All the vital airs then spread themselves outright in his body even as gold in a crucible placed on fire.

16. EXPERIENCING EVERYTHING AS CONSCIOUSNESS DURING SAMADHI

76. The body of the Yogi attains very subtle state of the pure Brahman. By causing the body made of the elements to be absorbed in a subtle state in the form of the Paramatman or the supreme Deity, the body of the Yogi gives up its impure corporal state.
77. That alone is the Truth underlying all things which is released from the state of non-sentience and is devoid of impurities.
78. That alone which is of the nature of the Absolute Consciousness, which is of the character of the attribute "I" of all beings, the Brahman, the subtlest form of That alone is the Truth underlying all things.
79. The release from the notion that the Brahman is qualified, the delusion about the existence or non-existence of anythng apart from the Brahman (which should be annihilated) and experience such as these that remain, there the Yogi should know as the Brahman. Simultaneously with the dawning of such knowledge of the form of the Atman, the liberation is attained by him.
80. When such is not the case, only all kinds of absurd and impossible notions arise. The rope serpent and such other absurd notions brought about by delusion take their rise. Absurd notions like the notion which men and women have, of silver in the shell of the pearl-oyster, arise.
81. The Yogi should realise the oneness of the Viswatman and others up to the Turiya. He should realise the oneness of the microcosm with the Virat Atman and others, upto the Turiya, of the macrocosm, also of the Linga with the Sutratman, of the Self with the unmanifested state, of the Atman manifested in one's Self with the Atman of Consciousness.

17. THE SAMADHI YOGA

82. The Kundalini Shakti is like a thread in the Lotus. It is resplendent. It is biting with its mouth, the upper end of its body, at the root of the Lotus, the Mulakanda or the Muladhara.
83. It is in contact with the hole of Brahmanadi of Sushumna, taking hold of its tail with its mouth.
84. Seated in Padmasana, if a person who has accustomed himself to the contraction of his anus (Mula Bandha), makes the Vayu go upwards with

the mind intent on Kumbhaka, the Agni comes to the Swadishtana flaming, owing to the blowing of Vayu.
85. From the blowing of Vayu and Agni, Kundalini pierces open the Brahmagranthi. It then pierces open the Vishnugranthi.
86. Then the Kundalini pierces the Rudragranthi. After that, it pierces all the six lotuses or the plexes. Then the Kundalini Shakti is happy with Siva in Sahasrahara Kamal, the thousand-petalled lotus. This should be known as the highest Avastha: or the state. This alone is the giver of final beatitude. Thus ends the first chapter.

THE KHECHARI VIDYA

1. Now, then, a description of the science called Khechari.
2. He who has duly mastered this science, is freed from old age and death, in this world.
3. Knowing this science, O Sage, one who is subject to the pains of death, disease and old age, should make his mind firm and practise Khechari.
4. He who has gained a knowledge of the Khechari from books, from the exposition of the meaning of the same, and who has by recourse to its practice gained a mastery of this science, becomes the destroyer of old age, death and disease, in this world.
5. Such a master, one should approach for shelter. From all points of view, one should look upon him as his Guru.
6. The science of Khechari is not easily accessible. Its practice is not easily attainable. Its practice and Melana are not accomplished simultaneously. Literally, Melana is joining.
7. The key to this science of Khechari is kept a profound secret. The secret is revealed by adepts only at initiation.
8. They do not get Melana, who are bent only upon practice. O Brahman, only some get the practice after several births. But, even after a hundred births, Melana is not obtained.
9. As a result of having undergone the practice for several births, some Yogis get the Melana in some future birth.
10. The Yogi attains the Siddhi mentioned in several books, when he gets this Melana from the mouth of the Guru.

11. The state of Siva freed from all rebirth, is achieved when the practitioner gets this Melana from the grasp of the significance presented in the books.
12. This science is, therefore, very difficult to master. Until he gets this science, the ascetic should wander over earth.
13. The ascetic has psychical powers or Siddhis in his hand, the moment he obtains this science.
14. One should therefore regard as Achyuta or Vishnu, any person who imparts this Melana. He too should be regarded as Achyuta who gives this science. He who teaches the practice, should be regarded as Siva.
15. You have got the science from me. You should not reveal it to others. One who knows this science, should practise it with all his effort. Except to those who deserve it, he should give it to none.
16. One who is able to teach the Divine Yoga, is the Guru. To the place where he lives, one should go. Then, learn from him the science of Khechari.
17. Taught well by him, one should at first practise it carefully. A person will then attain the Siddhi of Khechari, by means of this science.
18. One becomes the Lord of Khecharas or the Devas by joining with Khechari Shakti (viz., Kundalini Shakti) by means of this science of Khechari. He lives amongst them, always.

2. THE KHECHARI MANTRA

19. Khechari contains the Bija of the seed-letter Khechari Bija is spoken of as Agni encircled with water. It is the abode of the Devas or the Khecharas. The mastery of the Siddhi is obtained by this Yoga.
20. The ninth letter or Bija of Somamsa or the Moon face, should be pronounced in the reverse order.
Then consider it as the Supreme and its beginning as fifth. This is said to be Kuta (horns) of the several Bhinnas (or parts) of the moon.
21. Through the initiation of a Guru, this which tends to the accomplishment of all Yogas, should be learnt.

22. One who recites this twelve times everyday will not get even in sleep that Maya or Illusion which is born in his body and is the source of all vicious deeds.
23. To the one who recites this five lakhs of times with very great care, the science of Khechari will reveal itself. For him, all obstacles vanish. The Devas are pleased. Without doubt, the destruction of the greyness of hair and wrinkles, Valipalita, will take place.
24. One who has acquired the great science, should practise it constantly. Otherwise, he will not get any Siddhi in the path of Khechari.
25. If, in this practice, one does not get this nectar like science, he should get it in the beginning of Melana and recite it always. Otherwise, one who is without it never gets Siddhi.
26. No sooner one gets this science, one should practise it. It is then that one will soon get the Siddhi.
27. The seven syllables HRIM, BHAM, SAM, MAM, PAM, SAM and KSAM constitute the Khechari Mantra.

3. THE CUTTING OF FRENUM LINGUI

28. A knower of the Atman, having drawn out the tongue from the root of the palate, should in accordance with the advice of his Guru, clear the impurities of the tongue for seven days.
29. He should take a sharp, oiled and cleansed knife which resembles the leaf of the plant Snuti, the milk hedge plant, and should cut for the space of a hair, the frenum lingui. He should powder Saindhava or the rock-salt and Pathya or the sea-salt and apply it to the place.
30. On the seventh day, he should again cut for the space of a hair. Thus, with great care, he should continue it always, for the span of six months.
31. Siro-bandha (bandha at the head) is at the root of the tongue. This is destroyed in six months.
Then the Yogi who knows timely action should encircle with Sirovastra, the cloth of the head, the Vak-Ishwari or the deity presiding over speech, and should draw it up.

4. THE TONGUE REACHES THE BRAHMARANDHRA

32. O Sage, again by daily drawing it up for six months, it comes as far as the middle of the eyebrows and obliquely up to the opening of the ears. By gradual practice, it goes up to the root of the chin.
33. Then, with ease it goes up to the end of the hair (of the head) in three years. It goes up obliquely to Sakha (some part below the skull) and downwards to the well of the throat.
34. It occupies Brahmarandhra, in another three years. Without doubt, it stops there. Crosswise it goes up to the top of the head and downwards to the well of the throat. Gradually it opens the great adamantine door in the head.
35. One should perform the six angas or parts of the Khechari Bija Mantra by pronouncing it in six different intonations. In order to attain all the Siddhis, one should do this.
36. Karanyasam or the motions of the fingers and hands in the pronounciation of the Mantras, should be done gradually. Karanyasam should never be done all at a time, because the body of one who does it all at once will soon decay. O best of the Sages, little by little it should be practised.
37. One should, when the tongue goes to the Brahmarandhra through the outer path, place the tongue after moving the bolt of Brahma. The bolt of Brahma cannot be mastered by the Devas.
38. On doing this with the point for the finger for three years, the Yogi should make the tongue enter within. It enters the Brahmadwara or hole. On entering the Brahmadwara, one should practice well Mathana or churning.
39. Even without Mathana, some wise, Yogis attain Siddhi. He also accomplishes it without Mathana, who is versed in Khechari Mantra. One reaps. the fruit soon by doing Japa and Mathana.
40. The Yogi should restrain his breath in his heart, by connecting a wire made of gold, silver or iron with the nostrils by means of a thread soaked in milk. Sitting in a convenient posture, with his eyes concentrated between his eyebrows, he should perform Mathana slowly.

41. The State of Mathana becomes natural like sleep in children, within six months. It is not advisable to do Mathana always. It should be done once only in every month.

6. THE URDHAKUNDALINI YOGA

42. A Yogi should not revolve his tongue in the path. Twelve years of this practice, will surely give the Siddhi to the Yogi. Then the Yogi perceives the entire universe in his own body as not being different from the Atman.
43. O Chief of Kings, this path of the Urdhva Kundalini or the higher Kundalini, conquers the macrocosm. Here ends the second chapter.

MELANA MANTRA

1. *Melenamantra*: Hrim, Bham, Sam, Sham,
Pham, Sam and Ksham.
2. The Lotus-born Brahma said: Among new moon, the first day of the lunar fortnight and full moon, O Shankara, which is spoken of as the Mantra's sign? In the first day of lunar fortnight and during new mocn and full moon days, it should be made firm. There is no other way or time.

2. SENSE-OBJECTS, MANAS AND BANDHANA

3. Through passion, a person longs for an object. He is infatuated with passion for objects. These two one should leave. The Niranjana or the Stainless should be sought after. All that one thinks is favourable to oneself should be abandoned.
4. The Yogin should keep the Manas in the midst of Shakti, and the Shakti in the midst of Manas. He should look into Manas by means of Manas. It is then that he leaves even the highest stage.
5. Manas alone is the Bindu. It is the cause of creation and preservation.
6. Like eurd from milk, it is only through Manas that Bindu is produced. The organ of Manas is not that which is situated in the middle of Bandhana. Bandhana is there where Shakti is between the Sun and the moon.

3. THE ENTRY INTO THE SUKHA-MANDALA

7. The Yogi should stand in the seat of Bindu and close the nostrils, having known Sushumna and its Bheda or piercing and making the Vayu go in the middle.
8. After knowing Vayu, the above-mentioned Bindu and the Sattwa-Prakriti as well as the six Chakras, one should enter the sphere of happiness, Sahasrara or the Sukha-mandala.

4. THE SIX CHAKRAS

9. There are six Chakras. Muladhara is in the anus. Swadhishthana is near the genital organ.
Manipuraka is in the Navel. Anahata is in the heart.
10. The Vishuddhi Chakra is at the root of the neck. The sixth Chakra, the Ajna is in the head (between the two eyebrows).
11. After gaining a knowledge of these six Mandalas or spheres, one should enter the Sukhamandala, drawing up the Vayu and sending it upwards.
12. He becomes one with Brahmanda, the macrocosm, who practices thus the control of Vayu. Vayu, Bindu, Chitta, and Chakra should be mastered by him.

5. ABHYASA AND BRAHMA JNANA

13. Through Samadhi alone, the Yogis attain the nectar of equality.
14. Without the practice of Yoga, the lamp of wisdom does not arise, even as the fire latent in the sacrificial wood does not appear without churning.
15. The fire in a vessel does not shed light outside. But, when the vessel is broken, its light appears without.
16. One's body is called the vessel. The seat of
"That" is the light or the fire within. When, through the words of a Guru, the body is broken, the light of Brahmajnana becomes resplendent.
17. One crosses the subtle body and the ocean of Samsara, with the Guru as the helmsman, and through the affinities of Abhyasa.

6. THE FOUR KINDS OF VAK

18. Sprouting in Para, Vak (power of speech) gives forth two leaves in Pasyanti, buds forth in Madhyama and blossoms in Vaikhari that Vak, earlier described, reaches the stage of the absorption of sound, reversing the above order, viz., beginning with Vaikhari, etc.
19. Para, Pasyanti, Madhyama and Vaikhari, are the four kinds of Vak.
Para is the highest of sounds.
Vaikhari is the lowest of sounds.
20. Vak begins from the highest of sounds to the lowest, in evolution.
21. In involution it takes a reverse order in order to merge in Para or the highest subtle sound.
22. Anyone who thinks that the One who is the great Lord of that Vak, the undifferentiated, the Illuminator of that Vak is the Self such a person who thinks over thus, is never affected by words, high or low, good or bad.

7. THE ABSORPTION IN PARAMATMAN

23. Through the absorption of their respective Upadhis or vehicles, all these in turn are absorbed in the Pratyagatma the three aspects of consciousness, Visva, Taijasa, and Prajna in man, the three Virat, Hiranyagarbha, and Isvara in the universe, the egg of the universe, the egg of man and the seven worlds.
24. Heated by the fire of Jnana, the egg is absorbed with its Karana or cause, into Paramatma or the Universal Self. It becomes one with Parabrahman.
25. It is then neither steadiness nor depth, neither light nor darkness, neither describable nor distinguishable. That alone remains which is the Beness or the Sat.

8. THE ESSENTIAL NATURE OF MAN

26. Like a light in a vessel, the Atman is within the body thus one should think.

27. Atman is of the dimensions of a thumb. It is a light without smoke. It is without form. It is shining within the body. It is undifferentiable and immortal.
28. The first three aspects of consciousness refer to the gross, subtle and Karana bodies of man. The second three aspects of consciousness refer to the three bodies of the universe.
29. In his formation, man is and appears as an egg, even as the universe is and appears as an egg.
30. During the states of walking, dreaming and dreamless sleep, the Vijnana Atma which dwells in this body is deluded by Maya.
31. But, after many births, owing to the effect of good Karma, it wishes to attain its own essential state.
32. The enquiry sets in. Who am 1? How has this stain of mundane existence come to me? In the dreamless sleep what becomes of me who am engaged in business during both the states, waking and dreaming?
33. The Chidabhasa is the result of non-wisdom.
It is burnt by the wise thoughts, even as a bale of cotton is burnt by fire, and also by its own supreme illumination.
34. The burning of the outer body is no burning at all.
35. Pratyagatma is in the Dahara (Akasa or the ether of the heart). It obtains, when the worldly wisdom is destroyed, Vijnana, and diffuses itself everywhere and in an instant burns the two sheaths, Vijnanamaya and Manomaya. Then, it is He Himself that shines always within. It shines like a light within a vessel.
36. Till sleep and till death, the Muni who contemplates thus should be known as a Jeevanmukta.

9. VIDEHA MUKTI

37. He has done what ought to be done. Therefore, he is a fortunate person.
38. Such a person attains Videhamukti, having given up even the state of Jivanmukti.
39. No sooner the body wears off, he obtains the emancipation in a disembodied state, Videhamukti.

The state, as if of moving in the air, he gains.

10. NON-DUAL BRAHMAN

40. After that, That alone remains. That is the soundless, the touchless, the formless and the deathless.
41. That is the Rasa or the Essence. It is eternal and odourless. It is greater than the great; it has neither beginning nor end. It is the permanent, the stainless and the decayless. Thus ends the Yoga-kundali Upanishad.

KUNDALINI YOGA

In Kundalini Yoga the creating and sustaining Shakti of the whole body is actually and truly united with Lord Siva. The Yogi goads Her to introduce him to her Lord. The rousing of Kundalini Shakti and her Union with Lord Siva effects the state of Samadhi (ecstatic union) and spiritual Anubhava (Experience). It is She who gives Knowledge or Jnana for She is Herself That. Kundalini Herself when awakened by the Yogis achieves for him the Jnana. (Illumination) .

Kundalini can be awakened by various means and these different methods are called by different names viz., Raja Yoga, Hatha Yoga etc, The practitioner of this Kundalini Yoga claims, that in Dhyana Yoga ecstasy takes place through detachment from the world and mental concentration.

The degree of this depends upon the meditative powers, Dhyana Shakti of the Sadhak and the extent of detachment from the world. On the other hand Kundalini who is all Shakti and is therefore Inana Shakti herself bestows Jnana and Mukti, when awakened by the Yogis. Secondly in Kundalini Yoga there is not merely a Samadhi through meditation but the central power of the Jiva corries with it the forms of both body and mind. The union in that sense claimed to be more complete than that effected through other methods. Though in both cases the body-consciousness is lost in Kundalini Yoga not only

the mind but the body also in so far as it is represented by its central power, is actually united with Lord Siva at the Sahasrara Chakra. This union (Samadhi) produces Bhukti (enjoyment) which a Dhyana Yogi does not possess. A Kundalini

Yogi has both Bhukti (enjoyment) and Mukti (liberation) in the fullest and literal sense. Hence this Yoga is claimed to be the foremost of all Yogas. When the sleeping Kundalini is awakened by Yogic Kriyas it forces a passage upwards through the different Chakras (Shat Chakra Bheda). It excites or stimulates them into intense activity. During its ascent, layer after layer of the mind becomes fully opened. All Kleshas (afilictions) and the three kinds of Taapa will vanish. The Yogi experiences various visions powers, bliss and knowledge. When it reaches Sahasrara Chakra in the brain the Yogi gets the maximum knowledge, bliss, power and Siddhis. He reaches the highest rung in the Yogic ladder. He gets perfectly detached from body and mind. He becomes free in all respects. He is a full-blown Yogi (Poorna Yogi).

Man is a microcosm (Kshudra Brahmanda). Whatever exists in the outer universe exists in him. All the Tattvas and the worlds are within him and so is the Supreme Siva Shakti. In him there are the seven upper regions or Lokas. These regions, namely Bhuh, Bhuvah, Svah, Tapa, Jana, Maha and Satya Lokas correspond with the six centres; five in the trunk, the sixth in the lower cerebral centre; and the seventh in the upper Brain or Satyaloka the abode of the Supreme Siva Shakti.

The six centres are the Muladhara or root-support situated at the base of the spinal column in a position midway in the perinaeum between the root of the genitals and the anus. Above it in the region of the genitals, abdomen, heart, chest and throat and in the forehead between the two eyes, are the Sva-dhishtana, Manipuraka, Anahata, Vishuddha and Ajna Chakras or lotuses respectively.

The seventh region beyond the Chakras is the upper brain, the highest centre of manifestation of consciousness in the body and therefore the abode of the supreme Siva Shakti.

The Yogin who works for Liberation does so through Kundalini Yoga which gives both Enjoyment and Liberation. At every centre to which he rouses Kundalini he experiences special form of bliss and gains special powers. Carrying Her to Siva at his cerebral centre, he enjoys the Supreme bliss which in its nature is that of Liberation and which when established in permanence is Liberation itself on the loosening of spirit and body.

Energy (Shakti) polarises itself into two forms namely, static or potential (Kundalini) dynamic (the working forces of the body as Prana). Behind all activity there is a static background. This static centre in the human body is the central serpent power in the Muladhara (root support).

This static Shakti is affected by Pranayama and other Yogic processes and becomes dynamic. Thus when completely dynamic that is when Kundalini unites with Siva in the Sahasrara the polarisation of the body gives way. The two poles are united in one and there is the state of consciousness called Samadhi. The polarisation of course, takes place in consciousness. The body actually continues to exist as an object of observation to others. It continues its organic life. But man's consciousness of his body and all other objects is withdrawn because the mind has ceased so far as his consciousness is concerned, the function having been withdrawn into its ground which is Consciousness.

When awakened Kundalini Shakti ceases to be a static power which sustains the world consciousness, the content of which is held only so long as she sleeps; and when once set in movement Kundalini is drawn to that other static centre in the Thousand petalled Lotus (Sahasrara) to attain union with the Siva Consciousness or the consciousness of ecstasy beyond the world of forms. When Kundalini sleeps man is awake to this world. When she wakes he sleeps that is loses all consciousness of the world and enters his causal body. In Yoga he passes beyond to formless consciousness.

Pranayama for Awakening Kundalini: When you practise the following concentrate on the Muladhara Chakra at the base of the spinal column which is triangular in form and which is the seat of the Kundalini Shakti. Close the right nostril with your right thumb. Inhale through the left nostril till you count 3 Oms slowly. Imagine that you are drawing the Prana with the atmospheric air. Then close the left nostril with your little and ring fingers of the right hand. Then retain the breath for 12 Oms. Send the current down the spinal column straight into the triangular lotus, the Muladhara Chakra. Imagine that the nerve-current is striking against the Lotus and awakening the Kundalini. Then slowly exhale through the right nostril counting 6 Oms. Repeat the process from the right nostril as stated above using the same units and having the same imagination and feeling. This Franayama will awaken the Kundalini quickly.

Do it 3 times in the morning and 3 times in the evening. Increase the number and time gradually and cautiously according to your strength and capacity. In this Pranayama concentration on the Muladhara Chakra is important thing, Kundalini will be awakened quickly if the degree of concentration is intense and if the Pranayama is practised regularly.

KUNDALINI PRANAYAMA

In this Pranayama, the Bhavana is more important than the ratio between Purak, Kumbhak and Rechak.

Sit in Padma or Siddha Asan, facing the east or the north.

After mentally prostrating to the lotus-feet of the Sat-Guru and reciting Stotras in praise of God and Guru, commence doing this Pranayama which will easily lead to the awakening of the Kundalini.

Inhale deeply, without making any sound.

As you inhale, feel that the Kundalini lying dormant in the Muladhara Chakra is awakened and is going up from Chakra to Chakra. At the conclusion of the Purak, have the Bhavana that the Kundalini has reached the Sahasrara. The more vivid the visualisation of Chakra after Chakra, the more rapid will be your progress in this Sadhana.

Retain the breath for a short while. Repeat the Pranava or your Ishta Mantra. Concentrate on the Sahasrara Chakra. Feel that by the Grace of Mother Kundalini, the darkness of ignorance enveloping your soul has been dispelled. Feel that your whole being is pervaded by light, power and wisdom.

Slowly exhale now. And, as you exhale feel that the Kundalini Shakti is gradually descending from the Sahasrara, and from Chakra to Chakra, to the Muladhara Chakra.

Now begin the process again.

It is impossible to extol this wonderful Pranayama adequately. It is the magic wand for attaining perfection very quickly. Even a few day's practice will convince you of its remarkable glory. Start from today, this very moment.

May God bless you with joy, bliss and immortality.

LAMBIKA YOGA

Practice of Khechari Mudra is Lambika Yoga. The technique of the Mudra is explained below. He who practises this Mudra will have neither hunger nor thirst. He can walk in the sky. This Yoga is beset with difficulties.

This is a very difficult Yoga. It has to be learnt under a developed Yogi Guru who has practised this Yoga for a long time and attained full success.

It is kept secret by Yogis. It confers great Siddhis or powers. It is a great help to control the mind.

He who has attained success in this Mudra, will have neither hunger nor thirst. He can control his Prana quite easily.

Khechari Mudra, Yoni Mudra or Shanmukhi Mudra, Sambhavi Mudra, Aswini Mudra, Maha, Mudra and Yoga Mudra are the important Mudras. Among these Mudras, Khechari Mudra is the foremost. It is the king of the Mudras. Mudras mean a seal. It puts a seal to the mind and Prana. Mind and Prana come under the control of a Yogi.

Khechari Mudra consists of two important Kriyas viz., Chedan and Dohan.

The lower part of the front portion of the tongue the frenum lingua is cut to the extent of a hair's breadth with a sharp knife once in a week. Afterwards powder of turmeric is dusted over it. This is continued for some months. This is Cheda.

Afterwards the Yogic student applies butter to the tongue and lengthens it daily. He draws the tongue in such a way that it is similar to the process of milking the udder of a cow. This is Dohan.

When the tongue is sufficiently long (it should touch the tip of the nose) the student folds it, takes it back and closes the posterior portion of the nostrils. Now he sits and meditates. The breath stops completely.

For some the cutting and the lengthening of the tongue is not necessary. They are born with a long tongue.

He who has attained perfection in this Mudra becomes a walker in the sky. Queen Chudalai had this Siddhi or power.

He who has purity and other divine virtues who is free from desire, greed and lust, who is endowed with dispassion, discrimination and strong aspiration or longing for liberation will be benefited by the practice of this Mudra.

The Mudra helps the Yogi to get himself buried underneath the earth.

YOGA -I

Yoga is a perfect practical system of self-culture. Yoga is an exact science. It aims at the harmonious development of the body, the mind and the soul. Yoga is the turning away of the senses from the objective universe and the concentration of the mind within. Yoga is eternal life in the soul or spirit. Yoga aims at controlling the mind and its modifications. The path of Yoga is an inner path whose gateway is your heart.

Yoga is the discipline of the mind, senses and physical body. Yoga helps in the co-ordination and control of the subtle forces within the body. Yoga brings in perfection, peace and everlasting happiness. Yoga can help you in your business and in your daily life. You can have calmness of mind at all times by the practice of Yoga. You can have restful sleep. You can have increased energy, vigour, Vitality,

longevity and a high standard of health. Yoga transmutes animal nature into divine nature and raises you to the pinnacle of divine glory and splendour.

The practice of Yoga will help you to control the emotions and passions and will give you power to resist temptations and to remove the disturbing elements from the mind. It will enable you to keep a balanced mind always and remove fatigue. It will confer on you serenity, calmness and wonderful con-centration. It will enable you to hold communion with the Lord and thus attain the *summum bonum* of existence.

If you want to attain success in Yoga, you will have to abandon all worldly enjoyments and practise Tapas and Brahmacharya. You will have to control the mind skilfully and tactfully. You will have to use judicious and intelligent methods to curb it. If you use force, it will become more turbulent and mischievous. It cannot be controlled by force. It will jump and drift away more and more. Those who attempt to control the mind by force are like those who endeavour to bind a furious elephant with a thin silken thread.

A Guru or preceptor is indispensable for the practice of Yoga. The aspirant in the path of Yoga should be humble,, simple gente, elinest yoter ast, merciful and kind. If you have psychic powers you cannot have success in Yoga. Yoga does not consist sitting cross-legged for six hours or stopping the pulse or beatings of the heart or getting oneself buried underneath the ground for a week or a month.

Self-sufficiency, impertinence, pride, luxury, name, fame, self-assertive nature, obstinacy, idea of superiority, sensual desires, evil company, laziness, over eating, over work, too much mixing and too much talking are some of the obstacles in the path of Yoga. Admit your faults freely. When you are free from all these evil traits, Samadhi or union will come by itself.

Practise Yama and Niyama. Sit comfortably in Padma or Siddhasana. Restrain the breath. Withdraw the senses. Control the thoughts. Concentrate. Meditate and attain Asamprajnata or Nirvikalpa Samadhi (union with the Supreme Self).

May you shine as a brilliant Yogi by the practice of Yoga. May you enjoy the bliss of eternal.

YOGA -II

Yoga is primarily a process of self-culture. Its aim is the attainment of spiritual perfection or Self. realisation. The process of Yoga pertains to the control of the physical organs, the breath, the mind and the senses.

Practice of Yoga bestows a rich and full life. It is, in fact, the science of living a pure and healthy life.

Practice of self-restraint, mental equipoise, truthfulness, compassion, purity and selflessness constitutes the process of Yoga.

Practice of Asana, Pranayama, Bandha and Mudra also constitutes the process of Yoga.

A nation composed of physically strong and mentally healthy people can surely be great.

Physical culture should start at an early age. Both body and mind should be trained. Exercises should provide both recreation and physical and mental development.

Asanas keep the muscles supple, the spine elastic, develop mental faculties, lung capacity, strengthen the internal organs and bestow longevity.

Sirshasan develops the brain, confers good memory and improves eyesight and hearing capacity through extra circulation of blood in the brain box.

Sarvangasan develops the thyroid gland, strengthens the lungs and the heart, and makes the spine elastic.

Bhujangasan, Salabhasan and Dhanurasan increase the peristaltic movement of the bowels, remove constipation and cure the diseases of the abdomen.

Viparitakarani Mudra and Paschimottanasan tone up the pelvic muscles and the pelvic organs. They improve the digestive system. Agnisara Kriya, Uddiyana Bandha and Mayurasan also help digestion and give good appetite. Ardha-Matsyendrasan is good for the liver and the spleen.

Rolling from side to side in Dhanurasan gives very good abdominal massage. Matsyasan is good for the development of the lungs, the brain and the eyes; it also strengthens the upper part of the spine.

Savasan relaxes the body and the mind and gives perfect poise and rest.

Women and children (above seven years) are not exempted from practising Asans.

Every Asan should be practised only for a minute or two, but the period could be gradually extended to a limited duration as per the advice of a competent teacher.

Pranayama bestows vigour, vitality and longevity. It develops the lungs and strengthens the muscles of the chest.

First practise deep inhalation and exhalation. Then try to hold the breath as far as it is comfortably possible. Practise a few rounds of deep breathing in the early hours of the morning.

In winter practise Bhastrika Pranayama and in summer Sitali and Sitkari.

Mild practice of Pranayama needs no dietetic regulation or any particular condition of living.

Never exert yourself. Use your commonsense. If you find any substantial benefit, continue your practice. If there is any discomfort, discontinue the practice and seek proper guidance.

Withdraw the mind from the external objects and try to fix your attention on a particular object or subject. Concentrate on the symbol of Om or on the picture of an Avatara or a saint.

Meditate on the divine qualities of auspiciousness, holiness, peace, sanctity, grace, equanimity, nobility, sincerity and selflessness. Try to cultivate these qualities in your day-to-day life. Speak the truth always. Be kind-hearted.

Live the life of detachment and egolessness. Try to control your emotions. Try to restrain your impulses. Do not be domineering. Be humble, polite and courteous. Do not be jealous of another's prosperity. Do not be pessimistic. Do not try to become prosperous or famous at the expense of others.

Analyse your motives. Scrutinise your thoughts. Enquire into the nature of things. Do not run after the false glitter of the world. Restrain yourself. Forego personal comforts and luxuries if thereby you could be of some help to another. Always remember your essential, divine nature.

This is the process of Yoga.

IDEAL YOGA

Some Yogic students think that only he who can fly in the air, walk on the water, and do such other miracles, can be called a Yogi. It is a sad mistake.
To be peaceful, to be calm, to radiate joy, to have an intense aspiration to realise God, to have the spirit of service and devotion, to be self-controlled- this is real Yoga. Flying in the air is not Yoga. Why should one aspire to fly like a bird after attaining the human birth? You must have a willing heart to serve everybody and a desire to possess all divine virtues. This is Yoga.

Your ideal should be to be good, and to do good. Be ever willing to share what you have with others.

You should have a knowledge of the scriptures, devotion to your preceptor, saints and sages. Even Nirvikalpa Samadhi is not necessary. Why do you want to get yourself merged in the Absolute? Have a small veil of individuality and serve here as Nitya siddhas. Possess divine qualities and move as a divine being on this earth.

Aspire not for powers. Powers will come by themselves. Possess all noble virtues. Be free from hatred and malice. Elevate others by your own example.

Spread the message of the Rishis. Lead a rightcous life. Speak the truth. Worship mother as God, father as God, teacher as God, guest as God. Give; but give with modesty. Give with goodwill. Give with love.

There is one, eternal Atma, one universal Consciousness that dwells in the hearts of all.

Realize this through aspiration, renunciation, concentration, purification.

Control anger. Do not get irritated through misunderstanding. Try to understand everybody. Under stand the feelings of others. Bear insult. Bear injury Be ever intent on the welfare of all-Sarvabhutahite ratah. You should practise these not merely study the Brahmasutras and the Upanishads. The Upanishads should come from your heart through purification, through service.

Selfless service is the highest thing on this earth. Service will make you divine. Service is divine life. Service is eternal life in God. Service will give you Cosmic Consciousness service that is selfless, without attachment. But nobody wants to serve! Everybody wants to be served by others. You will have to kill the ego. You will have to pulverize it, make it a powder. You will have to extract oil from your bones and burn it for six months. Such is the toil, as it were, to progress in the path of self-realisation.

Be good; do good. This is the essence of the tea: chings of all scriptures and prophets of the world.

Those who want inner life are very few. All are thirsting for happiness, but they do not know where they can get happiness. They search for it in wealth and material possessions. Maya is clever. She never allows people to taste the bliss of an inner life in the Atman. Deluded by her power, man thinks that there is no transcendental realm, that there is nothing beyond the senses. "Eat, drink and be merry," this has

become the motto of life. The path to the realm of God is open only to those who have got the Divine Grace,

May you all know the true import of Yoga, and base your life on selfless service to humanity with Atma Bhava, and on the development of all divine virtues. May you all have sustained aspiration, prac-tise deep meditation, and attain Self-realization. May you all shine as Nityasiddhas, radiating joy and peace all around.

TEN COMMANDMENTS FOR YOGA-STUDENTS

1. Practise Asans and Pranayama in the early morning, or three hours after food.
2. Offer prayers to Guru and God before commencing the practice.
3. Take Satvic food; avoid hot, pungent, sour, articles of food and stimulants like tea, coffee, etc.
4. Keep a clean room under lock and key; let it be well-ventilated, cool, free from insects and from other sources of disturbance.
5. Observe strict Brahmacharya; avoid unnecessary talk.s.
6. Reduce your wants. Develop contentment.
7. Take bath before the practice; if that is not possible, have a wash before and bath at least half an hour after the practice.
8. Sit facing East or North.
9. Be regular and systematic in your practice.
10. Obey your Guru implicitly in all respects.

YOGA AND ITS CONSUMMATION

Yoga is the art of uniting the individual soul with the Supreme Soul, of uniting the Kundalini Shakti lying dormant in the Muladhara Chakra with Siva in the Sahasrara Chakra. By Convention, all practices that help the attainment of this goal are also called Yoga.

Vedanta says that the individual soul is enveloped by five sheaths Annamaya Kosha (the gross body), Pranamaya Kosha (vital sheath), Manomaya Kosha (the mind), Vijnanamaya Kosha (the intellect), and Anandamaya Kosha (the bliss-sheath, or the

ignorance that immediately veils the Self), and that the goal of life, viz., Self-realisation is attained by negating the five sheaths and piercing the veil of ignorance.

When do we regard a particular part or organ of the body as perfectly healthy? When we are not made aware of that organ. The ear is in perfect health when we are not aware that that organ exists; if there is pain we are conscious of its presence. In order to transcend the five sheaths, therefore, they must all be free from afflictions. Yoga helps you to do that.

The Purificatory Kriyas of Hatha Yoga and Yoga Asans ensure health of the body and free it from ailments. Pranayama revitalises the vital sheath.
Pratyahara (withdrawal of the rays of the mind and restraining them from flowing outward) and Dharana (concentration) strengthen the mind. Meditation brings about a happy blending of the intellect and intuition; and the Yogi's intelligence becomes intuitive. Samadhi illumines the soul and reveals the Self, by piercing the veil of ignorance. This is Yoga the perfect system of all-round self-culture.

But no one can embark on this noble enterprise without preparing the vessel. Yama-Niyama or the canons of right conduct, ensure this. One who has not controlled his senses, who is not truthful, kind, compassionate and pure, cannot make any progress in Sadhana. Energy leaks out through all the avenues of his body. His vital sheath is debilitated. His mind is completely extroverted. His intellect is dull. His soul is enveloped in dense darkness. Meditation for such a man is only a dream. Therefore I insist on all spiritual aspirants that they should

(1) engage themselves in Nishkama Karma Yoga, for self-purification and cultivation of virtues; and
(2) practise as much Japa as possible, in order to earn His Grace. These two-Karma Yoga and Bhakti Yoga cannot be over-emphasised.
Once the senses are controlled, and the heart purified, control of mind, concentration of its rays, and meditation become very easy. The aspirant would do well to remember the two great watchwords of Sadhana–

(a) Abhyasa (unrelenting, intense, unbroken, regular and systematic practice),

(b) Vairagya (dispassion, aversion to all sensual enjoyments, non-attachment to objects of senses).

To the extent to which the aspirant grows in these two, to that extent will his mind want to meditate.
There will be joy in meditation. The mind will look forward to the period of meditation. When this condition becomes intense, then the mind will be in a constant state of meditation. As your hands are engaged in the work of the day, the mind will be blissfully detached from the world, peacefully witnessing Sakshi-Bhava the play of the senses and the sense-objects. When you are established in this state, you are a perfected Yogi. You have only to sit and close your eyes; you will instantly transcend the five sheaths and merge in the Supreme Soul. Your actions will be in tune with the Divine Will. You will have the superhuman powers of intellect, mind and body. You will never be tired, dull or depressed. Your words will have life-transforming power. Your heart will be full of compassion and love for humanity; and all humanity will be drawn towards you. You will become a spiritual magnet. You will shine as a Yogi, sage and Jivanmukta. You are liberated. This is the Goal.

May God bless you !

THE GRADATIONAL ASCENT OF THE MIND

The chakras are centres of Sakti as vital force in other words, these are centres of Pranasakti manifested by Pranavayu in the living body, the presiding Devatas of which are the names for the Universal Consciousness as it manifests in the form of these centres. The Chakras are not perceptible to the gross senses. Even if they were perceptible in the living body which they help to organise they disappear with the disintegration of organism at death.

Purity of mind leads to perfection in Yoga. Regulate your conduct when you deal with others. Have no feeling of jealousy towards others. Be compassionate. Do not hate sinners. Be kind to all. Success in Yoga will be rapid if you put your maximum energy in your Yogic practice. You must have a keen longing for liberation and intense Vairagya also. You must be sincere and earnest. Intense and constant meditation is necessary for entering into Samadhi.

The mind of a worldly man with base desires and passions moves in the Muladhara and Swadhishthana Chakras or centres situated near the anus and the reproductive organ respectively.

If one's mind becomes purified the mind rises to the Manipura Chakra or the centre in the navel and experiences some power and joy.

If the mind becomes more purified, it rises to the Anahat Chakra or centre in the heart, experiences bliss and visualises the effulgent form of the Ishta Devata or the tutelary deity.

When the mind gets highly purified, the meditation and devotion become intense and profound the mind rises to Vishuddha Chakra or the centre in the throat; and experiences more and more powers and bliss. Even when the mind has reached this centre, there is a possibility for it to come down to the lower centres

When the Yogi reaches the Ajna Chakra or the centre between the two eye-brows he attains Samadhi and realises the supreme Self or Brahman. There is a slight sense of separateness between the devotee and Brahman.

If he reaches the spiritual centre in the brain, the Sahasrara Chakra the thousand-petalled lotus the Yogi attains Nirvikalpa Samadhi or superconscious state He becomes one with the non-dual Brahman. All sense of separateness dissolves. This is the highest plane of consciousness or supreme Asamprajnata Samadhi. Kundalini unites with Siva.

The Yogi may come down to the centre in the throat to give instructions to the students and do good to others (Lokasangraha).

EXPERIENCES ON AWAKENING OF KUNDALINI

During meditation you behold divine visions, experience divine smell, divine taste, divine touch, hear divine Anahata Sounds You receive instructions from God. These

indicate that the Kundalini Shakti has been awakened. When there is throbbing in Mooladhara, when hair stands on its root, when Uddiyana, Jalandhar and Moolabandha come involuntarily, know that Kundalini has awakened.

When the breath stops without any effort, when Kevala Kumbhak comes by itself without any exertion, know that Kundalini Shakti has become active. When you feel currents of Prana rising up to the Sahasrara, when you experience bliss, when you repeat Om automatically, when there are no thoughts of the world in the mind, know that Kundalini Shakti has awakened.

When in your meditation the eyes become fixed on Trikuti, the middle of the eye-brows, when the Sambhavi Mudra operates know that Kundalini Shakti has become active. When you feel vibrations of Prana in different parts inside your body, when you experience jerks like the shocks of electricity, know that Kundalini has become active. During meditation when you feel as if there is no body, when your eye-lids become closed and do not open in spite of your exertion, when electric-like currents flow up and down the nerves, know that Kundalini has awakened.

When you meditate, when you get inspiration and insight, when the nature unfolds its secrets to you, all doubts disappear you understand clearly the meaning of the Vedic texts, know that Kundalini has become active. When your body becomes light like air, when you possess inexhaustible energy for work, know that Kundalini has become active.

When you get divine intoxication, when you develop power of oration, know that Kundalini has awakened. When you involuntarily perform different Asanas or poses of Yoga without the least pain or fatigue, know that Kundalini has become active. When you compose beautiful sublime hymns, and poetry involuntarily, know that Kundalini has become active.

THE QUINTESSENCE OF YOGA

Yoga is union with the Infinite through meditation and Samadhi.

A Yogi is freed from Karma or the law of cause and effect from births and deaths and from the trammels of mind and flesh.

The Yogi has perfect control over his life-forces and mind. He can dematerialise at will.

The Yogi practises discipline of body and mind. He has control over his body and mind. He meditates on Om.

Yoga illumines, renovates and helps the Yogi to attain the highest point of perfection.

If one awakens his superconsciousness, there will be no problers at all. There will be only love, peace, harmony, unity and happiness in this world.

PRACTISE YOGA TO PROLONG LIFE

The practice of Yoga lessens and prevents the decay of tissues, by increasing the life-force, and fills the system with abundant energy.

By the practice of Yoga the blood is charged with abundant oxygen. The brain and spinal centres are rejuvenated.

By the practice of Yoga, the accumulation of venous blood is stopped. The body is filled with abundant energy.

The brain-centres and the spinal cord are strengthened and renovated. Memory is improved. Intellect is sharpened. Intuition is developed.

How can one who does not know his own body hope to achieve success in Yoga? First have a strong, firm and healthy body through the practice of Hatha Yoga and then take to Raja Yoga.

Breathing plays an important role in prolonging human life. Therefore, practise Pranayama regularly.

A rabbit that breathes very rapidly does not live very long. Practise rhythmic breathing and deep breathing.
There are detailed practices in Yoga for cleansing of the food-tube (Dhauti) and the stomach as simple and effective as cleansing of the teeth.

There are methods in Yoga (Tratak) for strengthening the eye-sight and cleansing the nose.

People who suffer from overweight, constipation or dyspepsia will specially find this Yoga-practice very useful.

Through the practice of Yoga, the evolution of man is quickened. What he can gain in hundreds of births, he can gain in one birth through the practice of Yoga, and attain final emancipation. He can attain longevity and attain perfect health.* He can compress in one life the experiences of several hundreds of births.

He who practises Basti or Yoga-enema never suffers from constipation and other abdominal disorders.

Perfection In Yoga

A. Yogi can switch his life-currents, to and from the senses. He takes the Prana and the mind to the Sahasrara of the thousand-petalled lotus at the crown of the head.:
He enters into Samadhi. He is dead to the world. He experiences superconsciousness or Nirvikalpa Samadhi. He is in blissful union with the Lord.

Savikalpa Samadhi is subject to time and change. There is Triputi the seer, sight and seen; or knower, knowledge and knowable. There is some link with Prakriti or matter. Savikalpa Samadhi cannot give the final emancipation. This is also an obstacle to Nirvikalpa Samadhi. The aspirant gets false contentment and stops his meditation or Sadhana. Hence this is an obstacle to the final or higher realisation. Nirvikalpa Samadhi alone can: burn all Samskaras and Vasanas in toto. Savikalpa Samadhi cannot destroy all Samskaras and Vasanas. In Savikalpa Samadhi the life-force or Prana of the Yogi is withdrawn from the body. The body appears to be dead,

motionless and rigid. Breathing is suspended. He is aware of his bodily condition or suspended breath.

Nirvikalpa or Nirbija Samadhi is timeless, changeless.: This is the highest state of Samadhi.

Double-Consciousness

In Nirvikalpa Samadhi, the Yogi's consciousness: merges with the absolute consciousness. There is no. bodily fixation. In his ordinary waking consciousness, even in the midst of worldly duties, he is in communion with the supreme consciousness.He has double- consciousness.

The crow has one eyeball, but two sockets. It turns the eyeball now to one socket and afterwards to the other socket. Even so, the Yogi has double-consciousness.

Wise Guidance For Sure Success

The practice of Yoga should be gradual and step by step. Extremes are to be avoided, No sudden and violent methods should be employed. Commonsense is an essential part of Yoga. Boldness is also equally essential

Fickle-mindedness will not do on the path of Yoga. Vascillation and oscillation will retard progress and result in stagnation.

Reflect gradually and choose a method; choose a method and stick to it and persevere in it continuously. This Nishtha is necessary.

A man who digs a well should not dig a foot here, a foot there, a few feet in another place and then a fourth. If he does this, he will not find water even after digging in fifty places. Once a spot is chosen, he must dig on and on in the same place and lo, he will reach the water. Even so in Yoga, one teacher, one path, one method, one master, one idea and one-pointed faith and devotion—all the above make up the secret of success in spiritual life.

THE PRACTICE OF YOGA ASANS

1. The practice of Yoga Asans helps to prevent disease and maintain a high standard of health, vigour and vitality. It cures many diseases.
2. It is conducive to higher intellectual and spiritual attainment and provides a co-ordinated system of health for all people.
3. There are as many Asanas as there are living creatures.
4. Siddha, Padma, Swastika, Sukha-are the four chief meditation postures.
5. Sirshasan, Sarvangasan, Halasan, Paschimottana-san confer wonderful health and cure many diseases.
6. The practice of Asans is always accompanied by Pranayam and Japa of Mantra.
7. Moderation in diet and observance of Brahmacharya are necessary for realising the maximum benefits of the practice of Asanas. A Yogi should always avoid fear, anger, laziness, too much sleep or waking, and too much food or fasting.
8. Regularity in the practice of Asans is of paramount importance.
9. Lakhs of people have derived real benefit from the practice of Yoga Asans.
10. Even in Europe and America, many have taken to the practice of Yoga Asans.
11. Several Schools of Yoga in the West and India, Hong Kong, Indonesia, Australia, Denmark, Holland, show a record to prove the therapeutic value of the Asans.
12. Swami Vishnudevananda in America, Edith Ennal and Yogi Fargemann in Copenhagen, Harry Dickman in New York, Narayan Saraf in Hamburg, Vasudev Naraindas in Hong Kong, Olgerts Kaugerts in Australia, Yogi Satchidananda in Ceylon, Swami Bhumanandaji in Gujarat, Sri Edward Hain in London, Sivananda-Radha in Vancouver, Sita Solinger in Montreal and Dr. Sushila Vighnay who is touring South East Asia, are disseminating the knowledge of Yoga Asans. The Divine Life Society has Schools of Yoga in Brazil, Oslo, Holland, Denmark, and other places.
13. I have written several books on Yoga Asans: 1.
Yoga Asans, 2. Hatha Yoga, 3. Yogic Home Exercises,
4. Radiant Health Through Yoga, 5. Practical Guide to Students of. Yoga; and a number of other books like 1.
Easy Steps to Yoga, 2. Yoga in Daily Life, 3. Practical lessons in Yoga, 4. Kundalini Yoga, etc., contain lessons in Yoga Asans and Pranayama.
14. This system costs nothing. It is inexpensive. It is simple. It is specially suited for the people of the whole world at large.

15. Even women can practise it with great advantage to themselves. Irrespective of age, all can join in the practice of Yoga Asans.
16. The benefit of Yoga Asans should be made available to every family in the whole world. Doctors' bills can be saved.
17. Ethical culture, practice of divine virtues, a rigorous discipline of the mind, spiritual culture and meditation are also very necessary for attaining integral perfection. Asans and Pranayama are only a part of Yoga.

Story of Swami Sivananda

STORY DE SWAMI SIVANANDA

Tributes and greetings on the occasion of the 12nd Birthday of H.H. Sri Swami Sivanandaji Maharaj.

May I thank you for your kindness in sending me copies of the recent publications of the Ananda Kutir? It has always been a wonder for me how prolific you are in the production of these publications! When do you,

indeed, get the time to write all this? Nothing but the love of your disciples makes you do this.

We celebrated your Birth Anniversery here on the 8th September, and Shri Vasudev Naraindas must have sent you a full account of the same. Every year, your message, including Yoga, seems to be growing in its power to influence the life of many in Hong Kong. Every year there are larger and larger crowds at our meetings and, at present, there are several classes held in Hong Kong where Yoga is being taught not only to Indians but also to Europeans and Chinese in Hong Kong.

-B.P. Adarkar,
Commissioner for India in
Hong Kong.

Your ever welcome letter dated 22nd August was delivered to me only yesterday evening. I thank you for your kind thought of me. First of all let me offer you most respectfully my sincere felicitations on your birthday. Your noble, holy and unselfish life is a source of abiding strength to ever so many people all over the world. May you continue to live in your present body for a long time to come in order to help this present-day erring world.

-Dr. M.H. Syed, M.A., Ph.D.,
Allahabad

My dear and respected Swamiji,
I am much grateful to you for your gracious communication dated 4th September. I can only say you are All-abiding and your inspiration and blessings give us all joy. I am transmitting this letter to Berhampur where my mother will be highly delighted to have your blessings.

I take this opportunity of humbly congratulating you on the attainment of 72nd birthday. Your presence in this world inspires not only your followers, but the rest.

–His Excellency

Sri V.V. Giri
Lucknow.

The volume of Spiritual Renaisance contributed by our Revered and Beloved Gurudevji in these twenty-three years to the aspiring mankind, cannot be put in writing or words by us all.? Certainly He is the incarnation of God Almighty, sent for that only purpose.

Everybody of us knows pretty well that His presence is most needed to further the same work for many more years at this present state of the world.

On this most sacred and greatest day, the 8th of September, we of the Karolbagh Sivananda Sangeeta Vidyalaya beg to offer our loving and humble greetings to our Divine Gurudevji, His Holiness Jagadguru Sri Swami Sivanandaji Maharaj on his 72nd birthday and pray to God to bestow on Him best health and longest life to enable Him to continue to guide mankind spiritually for many more years to come.

With crores of Pranams at our Gurudevji's sacred Lotus Holy feet and wishing to remain for ever His humblest Sevaks and with highest regards, prem and Om.

-We, the Staff and Students of
Sri Sivananda Sangeeta
Vidyalaya.
New Delhi.

Please accept my heart-felt congratulations on the happy occasion of your 72nd Birthday. May you live long in our midst to inspire us and to fulfil the mission of your life. At a time when humanity is threatened with catastrophe and when people are badly in need of moral and spiritual rehabilitation the lives and teachings of saints and spiritual stalwarts like you can alone be a source of strength and inspiration. I hope and pray it may be vouchsafed to India to save the war-scared humanity from the impending catastrophe. In

this great task, our spiritual seers and philosophers can even play a more important role than politicians. You are krown and respected throughout the whole world and have personal contacts. As such, you can play a very important role. May God get you sufficient strength and longevity to do so!

Sri Mohanlal Saksena,
Lucknow.

The happy occasion of your 72nd birthday the 8th September 1958, is drawing near, and I am taking this opportunity of offering my heartfelt best wishes for your excellent health and longevity. All your devotees in Indonesia offer their prayers to God Almighty that you may be blessed in perfect health and live long so that you may continue spreading your spiritual teachings to all mankind.

zilI ain very thankful indeed to you when I first read your writings and obtained spiritual inspirations which still give me good vibrations. I am still keeping up my regular reading of your spiritual books, pamphlets, etc., which gives calmness to my mind and a haven of peace, and these spiritual experiences are also being felt by all the members of the Indonesian Branches of the Divine Life Society.

Furthermore, I have really obtained good benefits and improvement "of"health" by exercising systematic practice of your Yogic Home Exercises.

May God bless you and give you long life.

Sri Tan Giok Tjhwan,
Malang. Indonesia.

It is my humble ferevent prayer to the Gracious Merciful Lord:

"Oh Lord! Bless our loving Gurudev, Sri Swami Sivanandaji Maharaj with a long long happy healthy glorious "Life for saving the humanity from the clutches of Maya"

Santosh Singh,
Delhi.

I send thee advance greetings for thy Natal Day-8th September.

Your teachings are an inspiration, and I will try to follow them with faith and devotion.

Sri Len Minton,
Johannesburg.

With due respect and regard I beg to congratulate you on your birthday which falls on 8th September. By the noble teachings of yours innumerable misled souls have been purified on this earth full of sorrows and miseries. Our country is in great need of Mahatmas like you who are able to make this earth a heaven through noble deeds and Tapas.

Swami Amaranand Saraswati.
Kurukhetra.

Kindly accept my heartiest felicitations at the most auspicious occasion of your Birthday. May your Holiness be among us in this most charming human form of yours for years and years to come. May your devotees enjoy the sunshine of your grace for ever and ever.

Great Master, I am away from you on this grand occasion, but I fervently feel that you are always with me listening to every word of mine, watching every action I do and guiding every step I take. O Lord, what a power you are! This can be known only to those who have realised your divine powers. Father, I feel I am just an instrument in thy strong hand and then

how compassionate you are to this most commonplace of creatures. My destiny is in your hands and so I always look up to your divine help whenever I am in trouble. Now I do not even feel the necessity of telling you all about my difficulties because I am sure my beloved master is not only a saint sitting at the bank of Mother Ganges and sending his divine message far and wide, but also one who is omnipresent omnipotent and omniscient. My worry for my past, present and future is over, since it has become the worry of my Lord who is always residing in my heart! I pray to thee, my master to make my heart the sacred shrine for your lotus feet to rest. Beloved Master, I have heard from some of your devotees that you are seen by them so often in this very physical form of yours.

When I was lost with your Grace in this June you were kind enough to advise me to stick to japa and then your promise was "you will succeed', These are not mere words for me, Gurudeva, - this is the Varadan from my Ishtadeva.

Sri Shyama Razdan,
Curzon Road, New Delhi.

Once more my very warmest wishes and love for your birthday. Please do send me your Kripa and your Prem and allow me to come for some months to learn Yoga at your feet.

When I saw you for the first time, I saw a tall huge form, 5 or 6 times taller than a man, made of a sort of mother-of-pearcoloured, very thin vibrating matter.
Only a bit later I saw you in material body. This body matter must live several centuries for the good of mankind.

Sri Myrian,
Paris.

Coming generations shall welcome the sublime inspiring captivating assurance from the greatest living Saint Sri Swami Sivananda, as the

spiritual heritage. Present-day humanity, overwhelmed with gratitude, prostrates before his multisided, pervasive personality which has enchanted everybody. This mighty genius of the 20th century has gripped innumerable hearts and yet remains beyond the human understanding.

Infinitely compassionate, beautifully cosmic, strikingly accommodating, eminently scholarly, Sivananda has proved himself incarnation of Truth, Love ard Beauty.

With physical appearance so charming, spirituality illuminated to the highest, Swami Sivananda is lovable to young and old alike.

Sri Pushpa Anand, M.A.,
Dehra Dun.

On this aspicious and happy occasion of your 72nd Birthday we rejoice and thank the Almighty for having blessed us all with dynamic and inspiring writings, messages and personality.

We earnestly pray for your continued health and long life so that the fruits of your teachings may be enjoyed by all humanity.

-Dr. D.N. Shivpuri,
Dehli.

* * *

Please accept my heartfelt felicitations on this auspicious occasion of your birthday anniversary. Your services and sacrifices in the cause of humanity, have already achieved an ineffaceable glory throughout the length and breadth of the world.

May the Supreme Lord bless you with health and long life to guide mankind and illumine the world with Divine Light and to continue the mission for a long time.

-Dr. E. Leszozysryn,
Argentina.

Let me join the prayers and felicitations of the host of thy devotees on the happy occasion of thy 72nd Birthday on Monday next. I should not foregt to express my gratitude to Sri R. Rangaramanuja Iyengar who holds me as a good friend of his, for the advice that I should not miss the privilege of writing to thee on this momentous day.

Man is judged by the fact whether he renders and leaves the world better for his birth. Otherwise birth becomes futile. Contrasted with the struggling millions who have no fortune to rise above the rut, the walking Gods on carth, the sages have, always shown us the path to Mukti on earth and latter. Needless to say, the whole world of wisdom bows to the Lotus Feet of thee, King of Sages.

By the sight of thy effulgent face I feel the thrill of meeting the Lord of the snow-mountain Kailas. By thy very thought I feel all my sins liquidate themselves in a trice. By reciting thy words and Kirtans I rejoice as if in Thyagaraja's Kirtans or Mira Bhajans. By reading thy large literature I feel the thrill of Ramayana Parayanam.

Benevolent doctor of ills physical and mental, noble
self born for sacrifice of self and service to the rest, Master of Yoga, Jnana, Karma and Karma and Bhakti, what else may I do except offer my humble prayers; salutation and adorations for many more such occasions of universal rejoicings as on September 8, 1958 ?

—Sri K.V. Srikantan, M.A.
Salem.

* * *

I cannot give adequate expression here to my deep sense of gratitude to you for the warmth with which you greeted me that memorable night when I first introduced myself to you after offering my Pranams' at your feet. You also showed me great affection when you showered on me many gifts of books, fruits, Chyavanprash, etc. on my return from Badri. I can never forget the impressive scene I was privileged to witness on that morning when you held a sort of spiritual Durbar at your office.

- Sri M.R. Ramaswami Iyer,
Editor: "The Vision,"
Kanhangad.

How happy I feel to approach you with this letter of good wishes for your 72nd auspicious birthday, though to wish you is more or less redundant as you have already reached the goal of your life." With all this, a devotee of his Guru cannot rest content and express his love with feeling. You have, by your selfless service to all people in the whole world brought them to a sense of gratitude which they cannot express in adequate words. It is undoubtedly true that those who have come in contact with thee, feel a definite change in their life for better from the darkness of ignorance to light. May the Lord in His mercy spare you with the best of health for a good many years to bring Ram Raj in the world once again

-Sri N.G. Bharucha,
Upasaninagar.

I remember that today is your holy birthday, and I desire to give expression to my reverence and devotion to thee. May God bless the Devaguru of Ananda Kutir and permit that he continues to spread his holy message for peace and enlightement of the world.

I am happy to say that 8th September in the Christian calendar is the Birthday of St. Mary, Mother of Lord Jesus Christ. You are born under the patronage of the Holy Mother of Christ.

—Sri Edward Connaeau Symours,
France.

Again I have to thank you for a letter which I cherish greatly and dearly.

Your Holiness' birthday is coming soon now and I think back a year ago when I had the privilege to belong to this kind and interested community in Hongkong with which I could celebrate this occasion.

I feel rather alone this year here. but nevertheless with my whole heart I wish you wonderful health and strength to continue and succeed in your great ideal.

- Sri Citta Dittmann,
Germany.

I was really very much pleased to read that you have accepted me as your disciple. The other day I could see you in dream in my house at Varanasi. Can I expect this dream to be true ?

Shri M.R. Khetarpal,
VARANASI.

You are always in my heart. How can I forget your great love which you bestowed on me when I was with you. We need you, beloved Siva, in these bad times, when selfishness, greed and wrong thinking is uppermost everywhere.

Happy birthday to you. Please remember me to all those loving, kind Swamis whom I had met; my love to them. I kneel down and touch your feet with all my love.

Sri Feroz Talyarkhan,
Sri Ramanashram,
Tiruvannmalai.

The services rendered by you and show "Sachha Maarg" to countless souls who ate lost in the illusive Samsara, are simply unique. Here it reminds me of the lines of Cardinal Newman :--

LEAD KINDLY LIGHT,
LEAD THOU ME ON;

In this Maha Kaliyuga each individual is in need of a
Torch Bearer and you have taken up the lead.

It is therefore my humble prayer that God shall grant you a long healthy life for the uplift of the suffering humanity.

Sri Tirith T. Wadhwaney,
LUCKNOW.

I take this opportunity of sending my best wishes for your health and long life on this occasion of your birthday. Our country and the world needs you for a long time.

Sri Dr. Ramamurti Sharma, M.B.B.S.,
DEHRA DUN.

In this tumultous world in this Sputnik age, where guided rockets and inter-continental ballistic missiles are ready to wipe out the human race from the face of the earth, we strongly need a saviour to save the mankind from the coming disasters. Surely, we have found a great saviour in Swamiji to lead us to the eternal world of bliss, peace and prosperity. We pray that Swamiji may live long. How long is the question. Long enough till every soul on earth is liberated by him from the bondage of birth and death.

May God bless Swamiji with good health so that he may remain as he is for many years to come for our sake is my prayer.

Sri Mohan Patel,
LONDON.

My affectionate greetings on your birthday. May God keep you strong and healthy for the good of mankind for scores of years more.

General Cariappa,
SRINAGAR. (Kashmir)

I wonder how wonderfully you can explain Christianity to me in such a practical way. I always get uplifted when I read your books. By reading your books I have been able to live Christianity in my daily life up to a certain extent. I cannot really explain this, even in my own language. Japa Yoga is wonderiul and a practical way to make one think of God always and to live with God always— that is my goal,

Sri V. Rinz Anderson,
DENMARK.

I wish to write these few lines to wish you a very. happy Birthday. May Happiness, Peace of Mind, and health be yours for the coming years. May you live long to do the service you are doing to humanity.

I thank you very much for the lovely books I received from you yesterday. How very kind you are to me.
The patients to whom I gave the Divine Life magazines enjoyed reading them.

Mrs. S. S. Silva,
COLOMBO.

On the occasion of your 72nd Birthday I send you my best wishes. I ever remember you and practise daily Yogic exercises. Meditation (mental prayer) is of great help to me as it gives me peace and serenity.

-Sri Matteo Mureddu,
Rome.

* * *

Poojya Gurudevji,

Dandvat prostrations to thy holy Lotus Feet. Although I am not present at this grant 'Kumbh Mela'-your Auspicious Birthday on 8-9-58-spiritually I am at thine lotus feet praying for mercy, protection and shelter.

I have not the strength to congratulate thee or offer anything worthy to thy Lotus Feet on this most auspicious day, but my Lord, I have one boon to pray for, that you may be merciful enough (as is your born nature to be) to live long long on this earth to lead mankind in this mortal world.

My Lord, my Gurudev, you are the only torch-bearer to lead the masses in this darkest hour. Pray accept my request and prayer and live long to serve and guide humanity.

Oh, Master, you are the, only Guru who serves his disciples instead of being served by them. How merciful you are! You are the embodiment of " Serve, love, meditate and realise." Though you have realised your Self, to lead us all, you are serving us. You provide us with food, cloth and wisdom, and love us all as your own Self. You have a loving heart even for those who are scandal-mongers, and who cheat you and abuse you, and the Society. You give them more attention. This shows how merciful thou art! Only a man living close to you can understand that what you preach you practise yourself. You say: " your words, deeds and actions should tally" and I have seen during my long association with you that you are practising it in your daily life. You allow people to worship you not for your own pleasure but for the pleasure of those who worship you.

- Sri Pannalal,
Amritsar.

Most Revered and worshipful Atman,

My humble Pranams, salutations and adorations.
Pray permit me to offer my most respectful and sincere congratulations on your revered Self's 72nd birthday. May the Almighty keep your Holiness hale and hearty up to the scriptural age of hundred years to continue the the Divine work of uplifting mankind and to lead them to live a divine life.

-Sri Yogi Gauri Prasad,
Retd. Judge,
Swargashram.

* * *

Happy and delighted to be with you on this lovely day-YOUR BIRTHDAY.

Your brightness and all-Divine Self cannot be appreciated by words.

Thank you for being yourself, Happy Birthday.

-Miss. Rego,
of America.

Even if we take hundreds of births we cannot adequately repay the deep debt of gratitude and great devotion that we owe to Sri Satguru Maharaj for His all-merciful Blessings to us. It is our earnest prayer that we shold take birth again and again to serve at the Lotus Feet of our Most Revered and Beloved Master.

We are deeply moved and we sometimes wonder whether we are worthy of Sri Satgurudev's unbounded Love towards us. It is our humble prayer to the Lord to make us worthy and be of service in the Divine Cause.

-Sivananda-Nilakantan,

Calcutta.

8th September is not your birthday, for you are eternal. How can there be beginning and end of Him who is Truth. How can there be relative existence of Him who is Absolute Bhagwan. Any other idea except this is a human outlook.

The world was not satisfied with the knowledge it acquired from the scriptures and others. Their tones did not tally with the instruments of our hearts. We are not interested to hear about Truth or God. But all that we wanted was that truth must say about this real nature. We wanted to talk to God, hear Him say, see Him and worship Him in person, then only we would be satisfied. God was very kind. He understood the real difficulty of ours. He Himself incarnated. He took a very pleasant name which would gladden everybody's heart and bestow goodness and Bliss-that name, my most beloved name is SIVANANDA.

The purpose of your descending to this physical plane is to make us understand the mystery of your creation We were like parentless children left to suffer our lots.

We were unhappy, miserable, ignorant, helpless and hopeless. Personally, you are my God, Guru, Lord and Goal. You are the embodiment of Knowledge Absolute, Bliss Absolute and Existence Absolute. Father, you are the conclusion of the Vedas and Upanishads. You are the secret of Secrets.

-Gokul Chandra Makup
Orissa.

On your birthday I send you my most hearty congratulations and I wish you long life and good health. I also thank you for all you have done to the mankind and to me. What I have learned from you have stamped my mind for the rest of my life. May God's grace fall upon you for ever.

Sri Edith Enna,
DENMARK.

Adorable Divine Father !

Om Namah Sivanandaya. Salutations and prostrations at Thy Lotus-Feet.

May it please Thee, Bhagavan, to remain in our midst for many, many years and guide us to the way of Goodness, Purity, Love and Truth !

Pray accept the flower, faded though it is, Bhagavan.

In worshipful surrender,
Thy own Child,
Sivananda-Padma, M.A.,
MADRAS.

Eighth of September is fast approaching. It symbolises the day of the incarnation of the light of Divine Light, the Saint of the Himalayas. On this day, God appeared in the form of Swami Sivananda to dispel the darkness of our doubts and travails, to lead us on the right road to self-realisation and God-realisation. On this auspicious day votaries eagerly congregate at the abode of Bliss-Anand Kutir to touch the holy feet of the Lord they adore.

There are others a horde of them who cannot physically touch the holy feet, but who in thought are present to witness that beatific smile on that Godly face and to kindle their candles from that Light Divine. To everyone who has come under your Divine spell, this is a day of rejoicing, a day of prayers, a day of thanks-giving, and on this as on all days they humbly pray that their beloved Swamiji be spared to shine till eternity so that he spread the holy gospel to all corners of the world and bring Shanti to all tormented souls.

A very humble votary of yours, I beg leave to extend to you my most humble prayers and felicitations.

As days pass, I am experiencing more and more of your divine presence near and around me, my beloved Swamiji may God grant you an eternal life so that poor souls like mine derive solace and peace from your Sparsha.

—Col. S. L. Rikhye,
ROORKE.

May God Bless Swamiji with Long Life, Good Health and Eternal Bliss.

Sri The Tjiating.
Malang

Telegraphic Birthday Greetings:

Pranams and greetings wishing many more years of selfless service to humanity.

-RAGHURAMIAH,

(Deputy Defence Minister, India)

Respectful greetings and homage on your Holiness
Birthday. May you Live Long.

-DIXIT.

My respectful greetings your Birthday. Wish many happy returns.

- GIRI,
(Governor of U.P.)

Your Holiness,

I am grateful to you for your continued blessings and prayers. I take this opportunity of offering my very respectful greetings to you on the occasion of your coming birthday. May you live very very long and continue to guide and inspire us all. I am venturing to enclose here with a small cheque as a token of my humble devotion.

Yours devoted,
S. FAZL ALI
Governor of Assam,
Shillong.

I am writing this after reading an inspiring article of yours on the quintessence of Yoga.

Dr. A, Chandra Sekhaa M. S. Ph. D.
NEW DELHI

Revered Swamiji,
My wife and I send you our very hearty congratulations and good wishes on your birthday on 8th of SeptemberWe hope and pray that you will be blessed with good health and that you will continue to be a source of inspiration and relief to humanity for many many years to come. Our thoughts on that day will be with you and with all that the Ashram stands for.

Sri M.K. Vellodi, I.C.S.,
Ambassador
Switzerland.

I pray that God bless Swamiji to carry on the humanitarian work for a very long time.

The Hon'ble Sri M.A. Manickavelu,
Minister for Revenue & Health,
MADRAS.

May the Lord save you many years for the prosperity of mankind.

Sri Mary Chvotilinova,
Prague, Czechoslovakia.

I join many devotees of His Holiness in their prayer to the Almighty that he may be spared long for the benefit of the suffering and aspiring humanity.

Sri Krishnan Das
H. Lulla, M.A.,LL,B.,
BOMBAY.

I pray that you may be able to continue to give your wisdom, inspiration and advice to the welfare of mankind. We do need you badly.

Sri Blonk Larsen,
DENMARK.

We are too happy to take this opportunity of writing to your Holiness on the sacred occasion of your 72nd Birthday. We remember your holy self so often.

Thou art indeed doing magnanimous work for the welfare of humanity leading innumerable souls towards peace and Kaivalya. Thou art the veritable God on this carth. We pray humbly to the Lord Almighty embodied in thy form to bestow health and long life on your gracious self for the benefit of mankind.

With profound love and Om.

Sati Godavari Mataji,
SAKORI.

The Call of Sivanandanaga

[Sri Swami Santananda]

THE DIVINE LIFE SOCIETY was established in 1936 by Sri Swami Sivanandaji Maharaj and it exists today to serve you by dissemination of spiritual knowledge far and wide by training spiritual aspirants in Yoga and Vedanta through the Yoga Vedanta Forest Academy.

SIVANANDASHRAM, the sacred place, at the foot of the Mighty Himalayas, on the banks of the Holy Ganges, with the inspiring presence of the visible God, the spiritual preceptor of the world Sri Swami Sivananda, invites you all to enjoy the bliss eternal.

Just drop a card about your arrival. The moment you step into the Ashram there waits a selfless Sadhak to welcome you. He provides you with accomodation, a simple, small but comfortable room on the banks of the Ganges or up in the Hill wherefrom you can enjoy the nice view of the Ganges and the Himalayas.

Early in the morning by 5 o' clock, in that calm and peaceful atmosphere, the temple bell wakes you with its Omkara Sound. Have a nice wash in your room itself, go to the temple and attend the Pooja.

PRAYER CLASS:- As soon as the Pooja is over Prayer Class starts in Sivananda Mandir, adjacent to Viswanath Temple, where you can take part in the Gita, recitation, Upanishad Parayana and Guru Stotras.

N.B. Those who want to perform special Pooja, Archana etc. in the Viswanath Temple, can contact Sri Sivanarayan of the Mandir Department.

Finishing the Prayer class, kindly come to your room and there you find a young boy with a calm smile, wishing you 'OM OM' gives you Hot Hot Tea.

ASANA CLASS: There rings the bell in the Bhajan Hall, calls you for learning Surya Namaskar, Asanas, Pranayama, Concentration Exercises anu meditation etc,.

N.B. Those who want to have special coach up in a short time can contact Sri Irwin Troja, the Hatha Yoga Professor in his room. Ladies also can learn Asanas and Pranayama either in the General Asan Class or from Miss. Rego. the lady Asan Tutor.

SWAMIJI'S DARSHAN: You can meet Sri Swami Sivanandaji Maharaj in the office between 9-30 a.m. and 12 Noon and in His presence you can do japa and meditation, or if you have any doubts you can ask Him and clear your doubts, you can have suggestions and advices for your personal problems..anything and everything.

N.B. Those who want to have a private talk with Swamiji can fix an appointment with him.
Those who want to do Pada Pooja should contact the Secretary one day carlier, to enable him to do the necessary arrangements for the same.

Between 11 a.m. and 12 Noon is the time for lunch.
You can go to the Guest Department and have your simple, Sattwic and nutritious food there.

SIVANANDA ANNAPOORNA HALL: Feeds nearly 150 resident Sadhaks of the Ashram, an average of 100 visitors besides many local Sadhus and poor people.

N.B. Contributions to the "Annapoorna Hall" in cash or in kind (food stuffs etc) will be gratefully accepted by the Secretary.

During your spare time you can visit the following
places :
1. Bhajan Hall: The Akhanda Maha Mantra Kirtan is conducted for the past 15 years (all the 24 hours).

You are welcome. You can take part in the Akhanda Kirtan for the purification of your heart.

2. SIVANANDA AYURVEDIC PHARMACY :

Under the guidance of Sri Swami Sivananda and with the able supervision of Sri Satchidananda Maithani, various Ayurvadic medicines are prepared here from the Himalayan herbs and roots.

Chyavanaprash, the nervine tonic, the Sivananda Tooth Powder, Brahmi Amaia Medicated Oil the best brain cooler are few of its specialities.

3. SIVANANDA REGALIA: An interesting, inspiring and instructive place where you can learn all about Sivananda, His Mission, His Achievements, His message in a nutshell. Sri Swami Ramananda will take you round.

4. SIVANANDA YOGA MUSEUM: Kindly mect Sri Swami Krishnanda or Sri Jyotirmayananda who will explain to you in detail the various systems of philosophy and all about Karma Yoga, Bhakti Yoga, Raja Yoga, Kundalini Yoga and Jnana Yoga, etc., What you learn by studying 100 books you learn there within a short stay of an hour.

5. SIVANANDA ART STUDIO: Furnished with modern equipments i.e. all latest model cameras, Movie Film, Slides etc., Movie Film will be shown with commentary on Asan Demonstration, Pranayama exercises and other activities of the Divine Life Society, on request.

Swamiji's photo in different sizes and poses are available here. Kindly contact Sri Purushottam, the manager, regarding these things.

6. Y.V.F. ACADEMY PRESS: Floods the whole world with the enormous, inspiring literature of Sivananda. This is another spot to be visited. Sri Swami Dayanandaji will take you round the press and show you the working of the various modern machines.

SIVANANDA PRIMARY SCHOOL: Nearly 40 poor children from the mountain villages are given free education here.

8. MUSIC DEPARTMENT: Those who are interested in music can contact Sri Swami Vidyanandaji for instrumental music (Veena and Violin) and Sri Swami Sangeetanandaji for Carnatic Music.

9. YOGA VEDANTA CLASS : There will be lectures and discourses in the Bhajan Hall from 3-30 to

5 P.M. by the learned Sadhaks of the Ashram on various philosophical subjects.

N.B. THOSE WHO WANT TO HAVE THEIR DOUBTS CLEARED on matters spiritual, can fix an appointment with Sri Swami Krishna nandaji or Swami Chidanandaji in their rooms and have a personal talk with them.
10. SIVANANDA GENERAL HOSPITAL: Equipped with X-ray plant, Diathermy. Ultra Violet and Infra Red Lamps with an In-patient ward, incharge of Sri Dr. Parasurama Punjabi, M.B.B.S. is ready to serve you.

Working Hours: Morning 8 to 11
Evening 4 to 6.

11. SIVANANDA EYE HOSPITAL: Furnished with modern equipments and an operation Theatre and also with an in-patient ward incharge of Dr. Sri Swami Sivananda Hridayananda M.B.B.S., D.O. renders you free service from 4 P.M. to 6 P.M.
12. HOMEOPATHIC DISPENSARY: Sri Dr.
Swami Visuddhanandaji assisted by. Swami Venkatesanandaji in his dispensary on the Ganges Bank is ready to serve you with Homeopathic Treatment.
13, Those who want to have Naturopathic Treatment can have advice from Sri Swami Hari Om Anandaji Maharaj.

INFORMATIONS TO THE VISITORS

There is a Post and Telegraph office in the Ashram premises. Telephone convenience is also available at all times in the Account Office. The Secretary will arrange for any Trunk Call on request. Visitors are requested to deposite valuable things and cash with Sri Labha Ram Sharmaji the cashier of the Ashram, and get receipt, to avert any theft. Kindly attend the evening Pooja in the Viswanath Mandir at 6 P.M. and you can sit for some time in Sivananda Mandir, the sanctified place for your Japa. Have your dinner at 7 P.M. in the same guest department.

SATSANGA: Starts with Bhajan and Kirtans from
7-30 p.m, in the Satsanga Bhavan near the office. Swamiji Maharaj arrives there by 8 P.M. There you are illumined with the learned discourses on

various spiritual subjects, with the sweet inspiring Kirtan of Sri Swamiji Maharaj. Prasad is distributed in the end after Arti.

WELCOME! YE ALL ASPIRANTS AND SEEKERS AFTER TRUTH.

OM

"THE KITCHEN OF SIVANANDASHRAM IS COSMIC LOVE IN ACTION," IS THE FEELING OF EVERY SINCERE ASPIRANT . WHO VISITS THE ASHRAM.

OVER THREE HUNDRED PERSONS

Resident-Sadhaks, Sadhus, poor people and pilgrims are given food and tea every day, besides a floating population of about 50 casual visitors.

The monthly expenditure emounts to :-

TWELVE THOUSAND RUPEES

Generous devotees could make a regular contribution towards the maintenance of one Sadhaks:

Rs. 30 PER MONTH.

Voluntary contributions towards the maintenance of the ANNAKSHETRA are welcome.

CONTRIBUTIONS MAY BE IN CASH OR IN KIND, E.G. RICE, DHAL, PEPPER, ATTA, SUGAR, KEROSENE, SOAP, CLOTH, ct.c, etc.

Secretary,
DIVINE LIFE SOCIETY,

P.O. Sivananda Nagar, Rishikesh.

THE DIVINE LIFE SOCIETY

WAS ESTABLISHED IN 1936
by

Sri Swami Sivanandaji Maharaj

and

IT EXISTS TODAY
TO SERVE YOU!

By Dissemintion of spiritual knowledge far and wide
By training spiritual aspirants in Yoga and Vedanta through the Yoga-Vedanta Forest Academy
By the establishment of institutions like.

(i), The Sivananda Charitable Hospital,
(ii), The Sivananda Primary School,
(iii), The Sivananda Ayurvedic Pharmaceutical Works,
(iv) The Viswanath Mandir, etc.,

in order to exemplify in themselves the tenets of Life Divine, to inspire and guide mankind, and to give a lead to the leaders of the world

THE INSTITUTION IS ENTIRELY MAINTAINED BY YOUR SUPPORT AND CO-OPERATION !!

YOUR CONTRIBUTIONS WILL ENABLE US TO CARRY ON THIS WORK ON A GRAND SCALE !!

Your token of goodwill, support and co-operation will be gratefully welcomed and acknowledged by

The Secretary,

Divine Life Society, P.O. Sivananda Nagar, (U.P.